

RECAPITULATED APOSTASY,

&c.

RECAPITULATED APOSTASY

THE TRUE RATIONALE

OF THE

CONCEALED APOCALYPTIC NAME

OF THE

ROMAN EMPIRE.

BY

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Ex characterem, aut in fronte aut in manu dextra, faciet dari: ne possit aliquis emere vel vendere, nisi qui habet characterem nominis bestię vel numerum nominis ejus, et esse numerum 666; in recapitulationem universę apostasię ejus, quę facta est in sex millibus annorum.

INEN. adv. Hær. lib. v. c. 23.

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PREFACE.

IN my *Sacred Calendar of Prophecy*, it was laid down : that *The true apocalyptic name of the Secular Roman Empire, respecting which so many various conjectures have been hazarded, is the word ΑΠΟCΤΑΤΗC.*

I. My remarks on the subject were brief : and certain difficulties, chiefly in regard to the greek character as used in the time of St. John, which have since occurred to me, were left unnoticed.

I may add : that the *rationale* or *principle*, on which, I think, a sober expositor, if he wish to produce any thing reasonably satisfactory, ought to proceed, was not stated and

discussed with the measure of fulness which the subject justly requires.

II. These defects it is my present object to remedy.

That the word ΑΠΟСТАΤΗΣ is really the name in question, I was fully persuaded, in my own mind, even at the time when I published my *Sacred Calendar of Prophecy*. But, at present, my conviction is such, as to amount to a sort of moral certainty. Nor can this impression be deemed irrational, when I state: that the very difficulties, which occurred to me, tended only, when thoroughly sifted, to establish, with the greater firmness, the original position.

III. The subject is both curious and important: curious, in the discussion; important, in the consequence which it involves.

1. Commentators have too frequently gone to work after a manner, which can scarcely fail of exciting distrust and suspicion.

(1.) Often, little regarding, or even misap-

prehending, the palmary fact, that, *Let the precise name be what it may, it is a name descriptive of the Secular Roman Empire*; they have pitched upon some individual or some object disagreeable to them: and have then endeavoured to find a plausibly appropriate name, which, in its arithmetical letters, should comprehend the specified number 666.

The natural consequence of this crude system, a system common alike to Papists and to Protestants, has been: that names of the most opposite tendency have been confidently brought forward on no better argumentative or probative ground, than that, when arithmetically computed, they contained the number required.

(2.) Yet the Apostle himself affords no reason for the sneer, which such a loose mode of procedure is doubtless not unlikely to provoke.

So far from making *the production of a certain definite number* the sole test, by which

the actuality of the name is to be determined ; a test, in truth, had it ever been *nakedly* propounded, which *in itself* would absolutely have been *no* test : St. John lays down not fewer than *five* distinct notes, by the combination of which a test of such a highly complex nature is produced, that it is morally impossible for more than a *single* name to correspond with it.

Whence, if we find a name, which really *does* correspond with this complicated quintuple test, and which at the same time characteristically describes the theological condition of the Secular Roman Empire from first to last ; we are morally sure, that we have detected the name beheld by the Apostle : for, through the intervention of such a process, all that charge of vagueness and ambiguity, which is often alleged against inquiries of this description, will, on abundantly reasonable principles, be effectually removed.

2. The subject, however, is no less awfully important, than it is intellectually curious.

IF RECAPITULATED APOSTASY, as Irenæus denominates it, be the branded theological character of the Secular Roman Empire, in its divided state as well as in its undivided state, from its commencement even down to its termination, under its nominally christian polities as well as under its avowedly pagan polities: I do not perceive, how the conclusion can be escaped; that *That corrupt form of Christianity, which has long been upheld and patronised by the potent Western Bishop of Rome, though it had been germinating in the East from certainly as early a period as the fourth century, is no better than a gross APOSTASY OR DEPARTURE from the sincerity of the genuine Gospel.*

Such a conclusion, particularly when viewed in connection with the well known prophecies, that *A great apostasy in the Church must needs be expected*, and that *That apostasy would be eminently marked by a prohibition of marriage and a devotion to idols and a return in a new*

form to the old pagan practice of subordinately worshipping the souls of illustrious dead men canonised or (as the Greeks called them) Demons or Hero-gods: such a conclusion may well administer a salutary caution to those, who, in the present age of sickly liberalism, vainly fancying that Popery is no longer what once it was, are tempted to make shipwreck of their faith by listening to the artful insinuation of well disguised plausibilities¹.

Popery, whatever vizard the theological Proteus may wear, and however dexterously it may seek its advancement by pandering to the wild licentiousness of democratic faction, is still, in the judgment of Holy Writ, A FORM OF RECAPITULATED ROMAN APOSTASY.

¹ See 2 Thess. ii. 3—12. 1 Tim. iv. 1—3. Rev. ix. 20.

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CONTENTS.

CHAPTER I.

	PAGE
The character and various forms of Apostasy	1

CHAPTER II.

The blasphemous character of the great apostate Empire, with which, at the advent of the Messiah, and subsequent to his advent, Christianity came chiefly in contact	19
--	----

CHAPTER III.

Import of the term Blasphemy	26
------------------------------------	----

CHAPTER IV.

The various forms of apostasy which have characterised the Roman Empire	31
---	----

CHAPTER V.

The enigmatical appellation of the apostate Roman Empire	38
--	----

CHAPTER VI.

	PAGE
The phrase, The number of a man	50

CHAPTER VII.

The discriminating notes of the apocalyptic name of the Roman Empire	63
---	----

CHAPTER VIII.

Recapitulation of, and remarks upon, the five dis- criminating notes	97
---	----

CHAPTER IX.

The adoption of the name Apostatès as the apoca- lyptic name of the Roman Empire, and the anti- quity of the true rationale of its adoption	102
---	-----

CHAPTER X.

General Conclusion	118
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RECAPITULATED APOSTASY,

8c.

CHAPTER I.

THE CHARACTER AND VARIOUS FORMS OF APOSTASY.

THE fall of our first parents was itself an apostasy: and, from that time, though the Seed of the woman was both originally promised and ultimately manifested to recover man from apostasy, his inveterate tendency to it has still been the same in every successive generation.

I. Before the deluge and after the fall, the earliest apostate, from that alone system of religion which could be suitable to the necessities and the condition of a lapsed creature, was the fratricide Cain: and his apostasy,

spreading far and wide as mankind increased upon the face of the earth, at length infected all save the family of Noah.

1. It consisted in a proud rejection of that mode of reconciliation, which the wisdom and goodness of God had appointed for the fallen.

Through the future sacrifice of the incarnate Word, atonement was at length to be made *efficaciously* : and, as a perpetual acknowledgment of man's sinfulness united with a perpetual prospective recognition of the appointed method of his recovery, atonement was again and again to be made, *typically* and *figuratively*, through a constant succession of bloody animal sacrifices.

2. By Cain, this mode of reconciliation was contemptuously rejected. Bringing a vegetable offering, instead of the divinely ordained animal offering ; that is to say, bringing a mere eucharistic oblation which expressed no necessity of an atonement, instead of an expiatory sacrifice for acknowledged sin and transgression : he denied, that he stood in any need of a propitiation ; and thus, with a

high hand, he apostatised from the revealed doctrine of the atonement.

3. His children, and finally the whole world save the family of Noah, lapsed after his example : and so utterly hopeless in its very nature, was this peculiarly offensive and insulting apostasy (which, in truth, with reference to revealed religion, is no other than palpable infidelity), that it brought upon a systematically incurable race the necessary doom of utter excision¹.

II. After the deluge, that scheme of religion, which alone is suitable to a fallen creature, was taught and upheld in the preserved family of Noah : and the recent tremendous punishment of inflexible apostasy was so far efficacious, that never again has there been an *universal* lapse into that infidel plan of self-sufficient theology, which is professedly based upon a rejection and a denial of the doctrine and the necessity of an atonement.

¹ See this subject discussed at large, in my *Treatise on the Three Dispensations*, book i. chap. 1, 7, and in my *Treatise on the Origin of Expiatory Sacrifice*, sect. iii. chap. 2.

1. Yet many generations had not passed away, ere the descendants of the second great patriarch again apostatised, though their apostasy was of a totally different species from that of Cain and the antediluvians.

Instead of rejecting the doctrine of an atonement and instead of deriding the need of the promised Saviour, the Noachidæ at Babel, with mischievous ingenuity, made those vital matters the very ground-work of their new apostasy.

They taught: that *The Seed of the woman* had already been incarnate in the two great patriarchs of the two successive worlds; that He would hereafter repeatedly be incarnate in each expected similar great patriarch of each expected similar world; and, moreover, that He both had been incarnate, and would again be incarnate, in numerous remarkable personages, beside those preëminent mundane patriarchs who were transmigrative reappearances of one and the same great universal father.

With these speculations, they united the necessity of expiatory sacrifice: and to such

an extent did they carry the last doctrine, that, as the most perfect imitations of the grand predicted sacrifice, they esteemed human oblations to be of all others the most acceptable and the most efficacious.

2. On such principles was built the Hero-Worship or the Demonolatry of the postdiluvian Gentiles: and to it was, at the same time, added the subordinate superstition of Sabianism and Materialism.

(1.) From Babel to every part of the globe carrying with them their early speculations, they adored those illustrious deceased mortals who had flourished at the commencement of each world; venerating them on the specific ground, that *They had severally been an avatar or descent or transmigrative incarnation of the Filial Deity.*

(2.) But, additionally maintaining that *Their souls after death were translated to the heavenly bodies of which henceforth they became the philanthropic regents*, the new apostates readily engrafted upon Hero-Worship the dependent and connected worship of the Host of Heaven.

(3.) Holding, furthermore, that *The great father was the animating principle of the Universe*, they were thence led also into the philosophising reveries of a specious Materialism.

(4.) And, at length, partly through the love of objects which apply themselves directly to the senses, partly through a vain affectation of symbolical mystery, and partly on principles regularly deduced from the materialising system, they were led to all the absurdities and abominations of Animal-Worship and Image-Worship¹.

III. For the mingled purpose, of gradually weaning mankind from this complex apostasy, of preserving the knowledge of the true God in the midst of a surrounding artificial darkness, and of keeping up a legitimate expectation of the promised Deliverer, the Israelites were remarkably selected from the rest of mankind, and the Levitical Dispensation was introduced.

¹ See my *Origin of Pagan Idol.* book i. chap. 1. book vi. chap. 6. and my *Treatise on the Three Dispens.* book i. chap. 1, 6.

But, though a people was thus peculiarly chosen and appropriated, that people, notwithstanding their extraordinary privileges and advantages, still shewed the same fatal disposition to apostasy as that which characterised their idolatrous neighbours. They did not, indeed, absolutely *forsake* the worship of Jehovah, any more than the Gentile Patriarchal Church did in the first stage of her declension: but they *added* to it the worship of the Baalim and the Siddim; which worship was the adoration of canonised dead men, venerated as the regents of the Host of Heaven, and supposed to pervade by their energies the whole organised world of matter.

IV. At length, for the more effectual reclamation of an apostatic race, and to accomplish that atonement the idea of which had since the catastrophè of the deluge never been lost or relinquished, the true promised Seed of the woman became incarnate, and introduced that pure system of religion which was to be offered to all the Gentiles and which in due time was to be universally diffused and

accepted. Yet still even the personal advent of the Redeemer himself did not wean the fatuity of mankind from their aboriginal disposition to apostasy.

1. Great as was the purity of primitive Christianity, that purity was of no long continuance.

(1.) It was foretold by an Apostle: that, *In the latter times, some should apostatise from the faith.*

The apostasy of these persons, therefore, was plainly, by the very terms of the prophecy, to be *an apostasy from sound Christianity.*

And, in the same prediction, it was distinctly announced: that, *In point of character, this apostasy from the faith of the Gospel should consist in attending to error-teaching spirits and to doctrines concerning demons.*

The apostasy, therefore, of the persons foretold (as Epiphanius, even in the fourth century, rightly understood the passage ¹),

¹ According to Epiphanius, the meaning of the place is: that *The persons, foretold by St. Paul as apostatising from*

was to be an apostasy to the worship of demons or canonised dead men, similar in principle, however different might be the objects, to that ancient postdiluvian pagan apostasy into which the Israelites were so perpetually lapsing¹.

(2.) By the same Apostle it was yet additionally foretold: that, *As an apostasy in the Christian Church should assuredly come; so*

the faith, shall be worshippers of dead men; even as dead men were formerly worshipped in Israel. And the drift of his interpretation is fully illustrated by the circumstance of his reprobating, in connection with the prophecy, the practice of certain of his contemporaries, who invoked the Virgin Mary as a potent goddess the Queen of Heaven. Epiph. adv. hæc. lib. iii. hæc. 78.

¹ 1 Tim. iv. 1. On this familiar import of the word *Demons*, is plainly, I think, founded the greek translation of Psalm xcvi. 5.

Ὅτι πάντες οἱ θεοὶ τῶν ἔθνῶν ΔΑΙΜΟΝΙΑ· ὃ δὲ Κύριος τοὺς οὐρανοὺς ἐποίησεν.

According to the universal voice of antiquity, all the gods of the Gentiles, however their worship might be associated with Sabianism and Materialism, were originally and properly *canonised dead men*. Hence, in their version, the Seventy state them to be *Demons*.

the coming of that apostasy would be marked and attended by the revelation of an extraordinary person, whom he variously denominates The Lawless One and The Man of Sin and The Son of Perdition.

This person, thus connected with the apostasy from the faith, is plainly its Chief or Spiritual Head.

Whence, as the ringleader and teacher of the new race of apostates, he may well himself be preëminently styled *The Apostate.*

But, though an apostate from the faith by teaching the doctrines of canonised dead men, he is an apostate only in the same sense as the ancient Israelites were apostates. He does not altogether *relinquish* the worship of the true God: for he is described, though after a mode the most unseemly, as sitting in the temple or church of God, and thence obviously as *professing* to be a christian pastor. But to that worship he adds the subordinate worship, of what the Apostle styles *Demons*, or of what Epiphanius justly interpreted

to denote *the souls of dead men canonised*¹.

(3.) According to the prediction, so has been the event.

This apostasy of the Christian Church from the pure faith of the Gospel, chiefly under the patronage and influence of the great Roman Patriarch of the West, is not a matter of mere invidious speculation: unhappily, it is a naked fact, recorded by History, and open to universal observation.

The Christians of the seventh century, says Mr. Gibbon, had insensibly relapsed into a SEMBLANCE OF PAGANISM. Their public and private vows were addressed to the relics and images, that disgraced the temples of the East. The throne of the Almighty was darkened by a cloud of martyrs and saints and angels, the objects of popular veneration: and the collyridian heretics, who flourished in the fruitful soil of Arabia, invested the Virgin Mary with the name and honours of a goddess. Intemperate

¹ 2 Thess. ii. 3, 4. See my Sacred Calendar of Prophecy, book i. chap. 4.

curiosity and zeal had torn the veil of the sanctuary : and each of the oriental sects was eager to confess, that all, except themselves, deserved the reproach of idolatry and polytheism. Under the successors of Constantine, in the peace and luxury of the triumphant Church, the more prudent Bishops condescended to indulge a visible superstition for the benefit of the multitude : and, after the ruin of Paganism, they were no longer restrained by the apprehension of
AN ODISIOUS PARALLEL.

The first introduction of a symbolic worship was in the veneration of the cross and of relics. The saints and martyrs, whose intercession was implored, were seated on the right hand of God : but the gracious and often supernatural favours, which, in the popular belief, were showered round their tomb, conveyed an unquestionable sanction of the devout pilgrims, who visited and touched and kissed these lifeless remains, the memorials of their merits and sufferings.

But a memorial, more interesting than the skull or the sandals of a departed worthy, is a

faithful copy of his person and features delineated by the arts of painting or sculpture. At first, the experiment was made with caution and scruple : and the venerable pictures were discreetly allowed to instruct the ignorant, to awaken the cold, and to gratify the prejudices of the heathen proselytes. By a slow though inevitable progression, the honours of the original were transferred to the copy. The devout Christian prayed before the image of a saint : and the pagan rites of genuflexion, luminaries, and incense, again stole into the Catholic Church. The scruples of reason or piety were silenced by the strong evidence of visions and miracles : and the pictures, which speak and move and bleed, must be endowed with a divine energy, and may be considered as the proper object of religious adoration. The use and even the worship of images was firmly established before the end of the sixth century : they were fondly cherished by the warm imagination of the Greeks and Asiatics : and the Pantheon and the Vatican were adorned with the emblems of

A NEW SUPERSTITION.

The worship of images had stolen into the Church by insensible degrees : and each petty step was pleasing to the superstitious mind, as productive of comfort and innocent of sin. But, in the beginning of the eighth century, in the full magnitude of the abuse, the more timorous Greeks were awakened by an apprehension, that, UNDER THE MASK OF CHRISTIANITY, THEY HAD RESTORED THE RELIGION OF THEIR FATHERS. They heard, with grief and impatience, the name of IDOLATERS ; the incessant charge of the Jews and Mohammedans, who derived from the Law and the Koran an immortal hatred to graven images and all relative worship. The eloquence of the monks was exercised in the defence of images : but they were now opposed by the murmurs of many simple or rational Christians, who appealed to the evidence of texts and of facts and of the primitive times, and who secretly desired the reformation of the Church¹.

¹ Gibbon's Hist. of Decline and Fall, vol. ix. p. 261, 262, 114—116, 121, 122. See also Mede's Apost. of the latter times. Works, p. 623—693 ; Middleton's Letter from Rome,

2. Largely synchronical with this demonolatrous apostasy, and indeed provoked by its

passim ; and my own Difficulties of Romanism, book i. chap. 6. book ii. chap. 6. 2d edit. with Supplement to Diffic. of Romanism, chap. i.

If we seek any more modern proof of the incorrigible idolatry or the gross demonolatry of the Roman Church, we have it, ready to our hand, and under an authority which no Papist will dispute, in the Encyclical Letter of the present Pope Gregory XVI, dated at Rome, from St. Mary Major's, August 15, A. D. 1832.

But, that all may have a successful and happy issue, let us raise our eyes to the most blessed Virgin Mary, who ALONE destroys heresies, who is our GREATEST hope, yea the ENTIRE ground of our hope. May she exert her patronage to draw down an efficacious blessing on our desires, our plans, and our proceedings, in the present straitened condition of the Lord's flock. We will also implore, in humble prayer, FROM Peter the Prince of the Apostles, and FROM his fellow Apostle Paul, that you may all stand as a wall to prevent any other foundation than what hath been laid.

Here, as exhibited by the Pope himself, we have the authorised Popery of the nineteenth century. Here we may see revived, in all its undisguised offensiveness, the idolatrously blasphemous Collyridian Heresy, so justly stigmatised by Epiphanius as a βλάσφημον πρᾶγμα. Here, associated with the direct adoration of the Virgin, as our GREATEST hope, yea as the ENTIRE ground of our hope, we may note a professedly

incorrigible offensiveness, there has been yet another apostasy of a nature in some respects even still more deleterious.

(1.) Christ appeared, not only as the prophet of the Most High, but likewise as the incarnate Deity who should make atonement for the sins of mankind.

In avowed opposition to him, started up a

humble prayer, in which this Arch-Apostate directly *implores*, FROM Peter and FROM Paul, the power of standing firmly upon the foundation, *alleged* (I suppose) to have been laid by Christ, but *really* laid by the perverse industry of a lamentably corrupt Communion.

The common evasion, copied from Bossuet, that *Romanists do not worship the Virgin and the Saints*, but that *they merely beg their intercessory prayers at the throne of grace*, will not, in the present passage, avail. It cannot be too often repeated, that, in the year 1832, Mary has, by Pope Gregory himself, been declared to be *the GREATEST hope*, yea *the ENTIRE ground of the hope*, entertained by his most deplorably ill-taught flock : nor should it ever be forgotten, that the same Pope recommends, to the same flock, the *imploping in humble prayer*, FROM *two of the Apostles*, the *grace of pretended Christian stedfastness*.

If this be not rank unblushing idolatry, the word *idolatry* is a word without meaning.

simulated prophet, who claimed to be his superior, who boldly denied his godhead, and who renounced his proffered atonement.

(2.) Here again we may note the wretched tendency of man to the sin of apostasy.

Mohammedism, instead of being rejected with horror as an insult to God, has already prevailed full twelve centuries: and, in point of number, its deluded adherents probably even exceed the followers of the Messiah.

3. Eminently antichristian, however, as is the apostatic character of Islamism, a lower depth of iniquity still remained to be explored.

(1.) The first form of apostasy, that of the antediluvians, was an infidel rejection of a divine revelation: the last form of apostasy, as witnessed to a tremendous extent in our own days, is substantially the same presumptuous Infidelity, aggravated by the circumstance of an open rejection of the promised Seed of the woman even subsequent to his actual epiphany.

(2.) This is the very consummation of apostasy: and, since the predicted character

of the Antichrist is that *He should deny or renounce both the Father and the Son*, the spirit of Infidelity is that spirit of the Antichrist, which shewed itself indeed even in the apostolic age through the medium of the early Gnostic and Ebionitic Heresies, but respecting which St. John prophetically warned the whole Church Catholic as about at some future time to be eminently and remarkably developed ¹.

V. Thus, from the very fall of Adam, has our unhappy race again and again been marked with the deep and broad brand of determined apostasy.

¹ 1 John ii. 22. iv. 3.

CHAPTER II.

THE BLASPHEMOUS CHARACTER OF THE GREAT APOSTATE EMPIRE, WITH WHICH, AT THE ADVENT OF THE MESSIAH, AND SUBSEQUENT TO HIS ADVENT, CHRISTIANITY CAME CHIEFLY IN CONTACT.

THE Messiah was revealed, and the Gospel began to be preached, in the days of the Roman Empire.

I. That mighty Sovereignty, thus closely connected with the Church of God, could not be passed over in the divine oracles.

1. The fourth great kingdom upon earth, or the Empire which is fourth in relation to the three prior successive Empires of Babylon and Persia and Macedon, is described, in the symbolical prophecies of Daniel, under the hieroglyphic of a ferocious wild-beast, fur-

nished with teeth of iron and with claws of brass, but peculiarly characterised by having ten horns¹.

That this symbol shadows out the Roman Empire, is, both from Chronology and from circumstantial evidence, so plain, that the justice of the application has been unanimously recognised by all, whether ancient or modern, whether papist or protestant, whether jew or christian. Hence, as Mr. Mede not ill remarks, such an application of the symbol is all but an article of faith².

2. The same hieroglyphic, with a more full and exact description of its form, appears again in the Apocalypse of St. John³.

Its identity is established, both by its place in chronology, and by its remarkable characteristic of bearing ten horns: but, as comprehending and absorbing the dominions of its three predecessors, it receives into its

¹ Dan. vii. 7, 19, 23.

² See my Sacred Calendar of Prophecy, book iii. chap. 2. § iv.

³ Rev. xiii. 1, 2.

composition the mingled figures of the babylonian lion and the medo-persian bear and the macedonian leopard; and, as having subsisted or as being destined to subsist under seven distinct supreme polities or modes of government, it is conspicuously marked by having seven heads¹.

3. Here, then, symbolically represented, we behold that mighty Roman Empire, with which, both at and after the advent of the Messiah, Christianity came specially in direct contact.

II. The *general* character of the Roman Empire is strongly exhibited in the hieroglyphic and is fully recorded in history.

But there is a *particular* point of its character, to which St. John peculiarly calls our attention: because, as I apprehend, while other points are injurious only to the externals of Revelation; this, through the medium of actual corruption, is injurious to its very spirit and principle.

1. The symbolical wild-beast, from first to

¹ See my Sacred Calendar of Prophecy, book v. chap. 4.

last indicative of the Roman Empire, is said to utter *blasphemies*: and he is represented, as opening his mouth in *blasphemy* against God, to *blaspheme* his name and his tabernacle and them that dwell in heaven¹.

Hence, agreeably to this account of his conduct, he is described, as appearing externally full of names of *blasphemy*, or as bearing names of *blasphemy* imprinted upon all his seven heads: by which expressions we are plainly to understand, not that he bore the stigmata of many *different* blasphemous names branded *variously* upon his seven heads, but that he bore impressed upon them many repeated stigmata (one stigma to one head) of that *single* NAME OF BLASPHEMY which is elsewhere styled THE NAME OF THE WILD-BEAST².

2. Thus, from a comparison of Scripture with Scripture, we learn: that *The bestial symbol of the Roman Empire had a name impressed upon him, as specially his own, and*

¹ Rev. xiii. 5, 6.

² Rev. xvii. 3. xiii. 1, 17.

*as specially descriptive of his character ; which name was THE NAME OF BLASPHEMY*¹.

¹ In Rev. xiii. 1; the common reading is, singularly, *ὄνομα βλασφημίας*, *the name of blasphemy*: but Griesbach prefers the plural reading, *ὀνόματα βλασφημίας*, *names of blasphemy*.

To my purpose, the variation is immaterial: for *one* name of blasphemy was plainly impressed upon *each* head; and, since (as we learn from Rev. xiii. 17), the wild-beast had, in the vision, *no more* than one name, emphatically written *τὸ ὄνομα τοῦ θηρίου*, this *one* name must be *the name of blasphemy seven times repeated*, or, as the Apostle speaks, *names of blasphemy*.

I. Some commentators have unskilfully fancied: that *The name of the wild-beast, mentioned in Rev. xiii. 17, is the name, not of the FIRST or ten-horned wild-beast, but of the SECOND or two-horned wild-beast*. And the serious evil of this mistake has been: that *It has occasionally led them to select names, such as VICARIUS FILII DEI or VICARIUS DEI GENERALIS IN TERRIS and the like, utterly and inherently inappropriate*.

Now it is true, that *incidentally*, the *second* wild-beast, as being collegiately identical with the Man of Sin, participates in the name *really* alluded to by the Apostle: but the name *itself*, as specially propounded and as primarily (at least) assigned by St. John, is doubtless the name of the *first* wild-beast or the wild-beast conspicuously distinguished by his seven heads and his ten horns.

And thus, since this name is said to be many times repeated by being branded upon

II. In this manner, accordingly, though *some* have unaccountably blundered in their adjudication, the name is applied by *all our best expositors* : and it is a point too clear to admit of any reasonable dispute.

1. Let any person carefully peruse Rev. xiii. 11—18 : and, from the strict continuity of the narrative, he will clearly perceive ; that *The wild-beast, mentioned in ver. 17, 18, is the same as the wild-beast mentioned in ver. 12, 14, 15* : in other words, he will clearly perceive ; that *The wild-beast, to which the proprietorship of the name is ascribed, is the FIRST not the SECOND, wild-beast.*

2. To the same result he will be brought, by attending to Rev. xiv. 9, 11, and Rev. xx. 4.

In these passages, the name of the wild-beast, which is the impressed mark or character of the wild-beast, is described as appertaining to that particular wild-beast for whom an image had been made. But the particular wild-beast, for whom, at the instigation of the *second* wild-beast, an image was made, was undoubtedly the *first* wild-beast. See Rev. xiii. 3, 11, 14. Therefore the *first* wild beast is that, to whom the name properly and primarily appertains.

3. Accordingly, as the *first* wild-beast is specially said to have a name, and as the brand or impress of that name is said to be his mark or character : so, in the pictorial description of the hieroglyphic, that same name, under the additional appellation of *the name of blasphemy*, is consistently

every one of his seven heads, and since such a repetition cannot have been made without due reason, we may further learn: that, *Either wholly or partially, either in this region or in that region, either more intensely or less intensely, the character of BLASPHEMY appertains to the Roman Empire alike, as existing under each of the seven polities represented by the seven heads of the symbol.*

III. The sum, in short, of the whole matter, is this.

Whatever, in letters and in syllables, may be the precise word intended by the Apostle; THE NAME OF BLASPHEMY IS THE NAME OF THE WILD-BEAST: and that name is branded upon all the seven heads of the symbol, for the purpose of indicating; that *The religious principles and practice of the Roman Empire, under all its seven successive polities, both had been, and would be, BLASPHEMOUS.*

said to be branded upon all his seven heads, insomuch that he appeared to be even *full* of the repetition. Compare Rev. xiii. 17. xiv. 11, with Rev. xiii. 1. xvii. 3.

CHAPTER III.

IMPORT OF THE TERM BLASPHEMY.

FROM such a statement, to which we are distinctly brought by the terms of the prophecy, an important question will obviously arise.

What are we to understand by that BLASPHEMY, which, from first to last, should so remarkably distinguish the Roman Empire?

I. That the *blasphemy* of the fourth great Kingdom, under all its seven successive polities, should, according to the common familiar acceptation of the word, import *an outrageous attack upon the majesty of God marked by all the horrid concomitants of open defiance and raving profaneness*, is clearly impossible : for the pagan Romans, according to their own mistaken views of pious obligation, were, in truth, a religious people ; and, after the con-

version of the Empire to Christianity, the papal Romans, however they may have apostatised from the sound faith of the Gospel, have at least not indulged in the atrocity of open and resolute and barefaced impiety.

Doubtless, in these present dregs of time, we have witnessed the ebullition of blasphemy even in the strictest force of the word's ordinary acceptation. But, while this may be justly deemed a *species*, it cannot be deemed the comprehensive *genus*, of roman blasphemy : because THE NAME OF BLASPHEMY was imprinted in common upon *all* the heads ; and yet these latter days *only* of the Empire have been distinguished by the frequent blasphemy of profane and daring infidelity.

Hence it is evident, that the blasphemy, ascribed to the Roman Empire under *all* its seven forms of polity, must be something much more comprehensive than a mere single *species*. The name must be a *generic* name, aptly descriptive of the Empire's shifting religious character under *every one* of its successive different modes of government.

II. Let us see, then, whether there be not a sense of the term **BLASPHEMY**, recognised in God's word and thence familiarly adopted in the Church, which will exactly meet the appropriating phraseology of the inspired Apostle.

1. In the language of the Bible, *blasphemy* is *apostasy*: a *blasphemer* is an *apostate*: to *blaspheme* is to *apostatise*¹.

2. Such is the phraseology of Scripture. Whence, very naturally adopting it, Epiphanius styles the apostasy of the Collyridian Heretics, which was an apostasy from sound Christianity to the worship of the Virgin Mary, *a* **BLASPHEMOUS deed**²: and, analogously, he considers the whole transaction as an impious **CHANGE OF DEPARTURE OF APOSTASY** from the preaching of the Holy Spirit³.

¹ Isaiah lxx. 7. Ezek. xx. 27—32. Acts vi. 11, 13. xiii. 45. xxvi. 11. 1 Tim. i. 13, 19, 20. 2 Tim. iii. 2, 5—8. James ii. 7. Rev. ii. 9.

² ΒΛΑΣΦΗΜΟΝ πρᾶγμα.

³ "Ὅτι τὸ πᾶν ἐστὶν ἀσεβὲς καὶ ἀθέμιτον ἩΛΛΟΙΩΜΕΝΟΝ ἀπὸ τοῦ κηρύγματος τοῦ Ἁγίου Πνεύματος·

III. Now here we have a *generic* sense of the word BLASPHEMY, which is of sufficiently extensive application: for the comprehensive term APOSTASY denotes *a departure from or a rejection of sound religion*, in whatever *specific* mode that departure or that rejection may operate.

St. John, therefore, in ascribing BLASPHEMY to the Roman Empire as it subsists under every one of its seven successive polities, distinctly ascribes to it the sin of APOSTASY OR DEPARTURE OR REJECTION.

At *one* time or in *one* district, the apostasy may differ, in form, from the apostasy of *another* time or *another* district. There may be variations, also, in point both of object and of malignity and of intenseness. But still

ὥστε εἶναι τὸ πᾶν διαβολικὸν ἐνέργημα καὶ πνεύματος ἀκαθάρτου διδασκαλίαν. Πληροῦται γὰρ ἐπὶ τούτους τὸ, ΑΠΟΣΤΗΣΟΝΤΑΙ τινες τῆς ὑγιоῦς διδασκαλίας, προσ-
 ἔχοντες μύθοις καὶ διδασκαλίαις δαιμονίων.* Ἔσονται γὰρ, φησί, νεκροῖς λατρεύοντες, ὡς καὶ ἐν τῷ Ἰσραὴλ ἐσιβάσθησαν. Epiph. adv. hæc. l' b. iii. hæc. 78.

the *general* character, ascribed to the Empire, is that of *an apostasy from sound religion* or of *a departure from the faith* or of *a rejection of the Gospel*.

CHAPTER IV.

THE VARIOUS FORMS OF APOSTASY WHICH HAVE
CHARACTERISED THE ROMAN EMPIRE.

SUCH an ascription is certainly a very serious and a very awful matter. For, if, from first to last, and as subsisting under all its seven successive polities, the great Roman Empire has been *blasphemous* or *apostatic*: it will be important to inquire, both what have been the different religious systems maintained during its continuance, and how those different religious systems must be alike deemed *apostatic* or *blasphemous*.

I. Simply, then, as a matter of fact, it is indisputable: that, *In the course of its long continuance occidental and oriental, the Roman Empire, as subsisting under its seven successive political heads, has been marked by the various characters of Pagan Demonolatry and Christian*

Demonolatry and Mohammedism and Infidelity.

From the construction of the symbol, therefore, we are compelled to admit: that *The several systems of Pagan Demonolatry and Christian Demonolatry and Mohammedism and Infidelity are but different forms or species of what is generically termed BLASPHEMY, or APOSTASY.* For, unless all these different systems be different forms of *blasphemy* or *apostasy*, the prophetic hieroglyphic will cease to be an accurate representation: because, in that case, one or more of the seven heads will *not* bear impressed upon it the nationally indicative name of *blasphemy*.

II. Accordingly, with this necessary result, the real character of those different schemes will be found exactly to agree.

The general stigma of the Empire, as provincially subsisting under all its successive polities, is the broad mark of APOSTASY.

From APOSTASY the *genus*, then, let us descend to those various roman forms which severally constitute the *species*.

1. Pagan Domonolatry is an apostasy, from primitive Patriarchism, to a singular compound of Hero-Worship and Sabianism and Materialism.

2. Christian Demonolatry, according to the accurate prophetic description of St. Paul, is an apostasy, from the faith of primitive Christianity, to a sort of partially revived Paganism under the name and form of Saint-Worship and Image-Worship and Relic-Worship ¹.

3. Mohammedism is an apostasy, from the religion of the Gospel, to a pretended revelation from heaven, which supersedes the Messiah, and which sets up an impostor as his divinely appointed superior.

4. Infidelity is an apostasy, from all revealed religion, to an open contempt of God's word, to an insulting rejection of his Son, and

¹ *Christians, says the voice of History, had relapsed into A SEMBLANCE OF PAGANISM. Under the mask of Christianity, they had restored THE RELIGION OF THEIR FATHERS.* Gibbon, as cited above, chap. i. § iv. 1. (3.)

to a proud disallowance of his appointed method of reconciliation.

III. This fourth and worst form of apostasy, which when universally received brought about the destruction of the irreclaimable antediluvians, we have seen, in our own days, both widely diffused and actually embodied within the territories of the Roman Empire: and, though Pagan Demonolatry be now extinct within those limits, the two other apostatic forms of Mohammedism and Christian Demonolatry still continue to subsist.

IV. But, perhaps, the strict and proper APOSTASY of the Empire, its APOSTASY, to wit, from at least *comparative* soundness of doctrine and purity of worship, will appear in a yet more striking point of view, if we recollect: that, originally and during the first hundred and seventy years of their infant Republic, the Romans had no images in their temples; being persuaded that it is impious to represent what is divine by what is perishable, and that we can have no conception of

God save through the medium of the understanding.

1. For the full establishment of this primitive way of thinking and this primitive mode of worship, they were greatly indebted to Numa, who was a Pythagorèan: and Pythagoras himself, who, according to Plutarch, taught, that *The First Cause is not an object of sense and liable to passion, but invisible and incorruptible and by the mind alone discernible*, is, by Clement of Alexandria (who has borrowed the preceding account of early Rome from Plutarch), supposed, not improbably, to have received light from the books of Moses during his travels in the East¹.

2. The same account of early Rome is given by Varro: who remarkably subjoins, that, if the Romans had persevered in their pristine abhorrence of image-worship, or, in other words, if they had not *apostatized* from the doctrine and practice of their forefathers,

¹ Plutarch. in vit. Num. p. 21. Clem. Alex. Strom. lib. i. Oper. p. 304, 305.

their worship would have been more chaste and holy. So far, however, as facts are concerned, the Romans, he distinctly states, did not *hand down* the error of polytheistic image-worship from their primeval ancestors: but, on the contrary, they themselves *superadded* it to the old doctrine and practice ¹.

V. Well, therefore, and justly, is the one *generic* name of BLASPHEMY or APOSTASY branded upon *all* the heads of the great Roman hieroglyphic: because, from first to last, whether subsisting under the Imperial Kingship, or under the Consulate, or under the Dictatorship, or under the Decemvirate, or under

¹ Dicit (Varro), antiquos Romanos plus quam annos centum et septuaginta deos sine simulachro coluisse. *Quod si adhuc, inquit, mansisset, castius dii observarentur.* Cujus sententiæ suæ testem adhibet, inter cætera, etiam gentem Judæam: nec dubitat eum locum ita concludere, ut dicat: *Qui primi simulachra deorum populis posuerunt, eos civitatibus suis et metum dempsisse et errorem addidisse.* Prudenter existimas, deos facile posse in simulachrorum stoliditate contemni. Quod vero non ait, *Errorem* TRADIDERUNT, sed ADDIDERUNT, jam utique fuisse etiam sine simulachris intelligi vult errorem. August. de Civit. Dei, lib. iv. c. 31.

the Military Tribune, or under the Triumvirate, or under the short-lived Francic Emperors, the Empire, at this time or at that time, wholly or partially, in this region or in that region, according to this form or according to that form, has never ceased to be characterised by the bestial mark of what Irenæus calls RECAPITULATED APOSTASY.

CHAPTER V.

THE ENIGMATICAL APPELLATION OF THE
APOSTATE ROMAN EMPIRE.

ACCORDING to the express determination of St. John, THE NAME OF THE WILD-BEAST, that name which the Apostle beheld and read conspicuously branded upon all the seven heads of the Roman Hieroglyphic, is THE NAME OF BLASPHEMY OF THE NAME OF APOSTASY.

I. Hence, whatever may be the precise *word* which constitutes that name, nothing can be more idle, than the common expository practice of pitching upon this title or upon that title which may aptly characterise the object of the commentator's dislike, whether the selected title be MAOMETIS or LATINUS or ROMIITH or LUTHER or CALVIN or BEZA, for no better reason, forsooth; than because its

arithmetical letters, in Greek or in Latin or in Hebrew, happen, when summed up with the occasionally unfair dexterity of requisite graphical management or needful unscrupulous additament, to bring out the fatal number of SIX HUNDRED AND THREESCORE AND SIX.

1. The *bearers* of such appellations, whether national or individual, we may admire or we may reprobate, as we most affect: but, clearly, the naked appellations *themselves*, in respect to their proper verbal import, are *not* names inherently significant or descriptive of BLASPHEMY.

All *such* names are either mere personal or mere gentile names. In *themselves*, they are no more expressive of APOSTASY, than any other gentile or personal appellations: and an individual may safely, on the one hand, bear the name of LATIN or ROMAINE, without being what Protestants deem a gross idolater; and, on the other hand, he may no less safely bear the name of LUTHER or CALVIN, without being what Papists deem a manifest heretic.

2. Accordingly, it is a palpable absurdity to say: that either MAOMETIS or LATINUS or ROMIITH or LUTHER or CALVIN or BEZA, even if (what, however, is far from being the case) each of these names were in no *other* respects objectionable, *can* be THE NAME OF BLASPHEMY, which, as expressing the religious character of the Roman Empire under *all* its seven polities from the time of Romulus down even to the present day, was alike branded upon *all* the seven heads of the bestial hieroglyphic.

II. Fully to discuss and point out the untenableness of the various names, which have been crudely propounded by the wantonness of expository licence, would be at once unprofitable and wearisome. Yet, as a specimen of the facility with which their claims to any serious notice may be annulled; on the two names MAOMETIS and LATINUS, since they seem to have been the most general favourites, I shall offer a few additional remarks.

1. The *mode*, in which the word MAOMETIS has been proposed as the name of the wild-

beast, would at least be plausible, if the *principle*, upon which its patrons fall to work, were itself solid and well-founded.

(1.) With perfect truth, no doubt, they urge: that *The second apocalyptic wild-beast is styled THE FALSE PROPHET*. Now, of him who is specially *the false prophet* opposed to Christ *the true prophet*, MAOMETIS, they tell us, is the greek appellation: and the greek letters of the word MAOMETIS, when arithmetically computed, will be found exactly to contain the fatal number 666. Therefore, say they, we have a strong presumption, a presumption well nigh amounting to a certainty, that MAOMETIS is the name in question.

All this would at least be plausible, if the name were distinctly set forth as the name of the *second* wild-beast or as the name of the wild-beast denominated *the false prophet*. But, unfortunately, the advocates of the present speculation have completely mistaken the proprietorship of the title.

The name in question is the name, not of the *second* wild-beast, but of the *first* wild-

beast. That is to say, it is the name, not of *the wild-beast denominated the false prophet*, but of *the wild-beast distinguished by his seven heads and his ten horns*.

Now the wild-beast, *thus* distinguished, indisputably and indubitably, from beginning to end, symbolises THE SECULAR ROMAN EMPIRE: and I need scarcely to observe, that, of the Roman Empire from Romulus downward, MAOMETIS can, by no possibility, be received as the intended appellation¹.

(2.) The name MAOMETIS may rejoice in the rare felicity of having been adduced, at diverse times, both by protestant and by popish expositors. Yet, even independently

¹ Those ingenious Romanists, who have detected the ominous name of the wild-beast in LUTHER or CALVIN or BEZA, have evidently gone to work upon the very same false principle. Doubtless every zealous son of the Latin Church will be forward to pronounce, in furtherance of his scheme, each of those distinguished individuals *a false prophet*: but it would puzzle Bellarmine himself to shew, how either the name LUTHER or the name CALVIN or the name BEZA can be the true name, either proper or descriptive, of the secular Roman Empire.

of the falseness of the *principle* upon which they work, we may well ask: Where is the indisputably final authority, even for writing *at all*, still less therefore for *exclusively* writing, the arabic name of the impostor with the *precise* greek letters which compose the word MAOMETIS?

By the popish expositor Bishop Walmesley (who clumsily fancies, however, that *his* MAOMETIS will be some *yet future* personal Turkish Antichrist assuming or bearing the name of the Arabian Impostor¹) we are told: that *The word is thus written by Euthymius and Zonaras and Cedrenus*².

¹ Walmesley proceeds upon the wild fancy, that we may expect a future and as yet unrevealed *personal* Antichrist, who will wear out the saints and lord it over God's heritage during the exactly defined term of 1260 *literal* or *natural* days.

² Walmesley's General History of the Christian Church, chap. x. p. 320. Feuardentius, so far as I know, was the first who struck out MAOMETIS or MOAMETIS as the name of the wild-beast. Annot. in Iren. p. 486. But, with wise caution, he hesitates between the false prophet Mo-

Now, even if Walmesley were *accurate* in his statement: what then? *Other* historians of the later Empire express the name of the prophet of Mecca in various *other* forms. Why, therefore, for the purpose of arithmetical calculation, are we *bound* to take the alleged MAOMETIΣ of Euthymius and Zonaras and Cedrenus, *rather than* the ΜΩΑΜΕΔ of Nicetas or the ΜΕΧΜΕΘΣ of Chalcocondylas or the MAXEMET of Joannes Cantacuzenus or the ΜΕΧΕΜΕΤ of Ducas Michael or the ΜΩΑΜΕΘ and the ΜΑΧΟΥΜΕΘΣ of Joannes Cananus?

By reason of the essentially different principles of alphabetic writing which severally prevail in the East and in the West, scarcely any two occidentals, except by previous concert, will express a hebrew or an arabic word *perfectly* alike in greek or roman letters. Consequently, since, down to the present

hammered and the false prophet Luther: for he finds, that, provided only we write Martin Luther MARTIN LAUTER, we shall equally produce the desired number 666.

day, the name of the grand impostor has been written in almost an endless *variety* of forms: those, who seek the number 666 in his name expressed in greek letters, ought first to demonstrate, that the *particular* form MAOMETIΣ *must*, from some inherent necessity, be *critically* adopted, and that all the other forms *must*, from some inherent necessity likewise, be *critically* rejected. In fine, any person, acquainted with Hebrew or Arabic, will, from the very genius of those languages, readily perceive the utter improbability, that the enigmatical name, alluded to in the Apocalypse, should be an *arabic* word written and numbered in *greek* characters: because such a circumstance would make the absolute strictness of an arithmetical calculation to depend upon the inherent laxity of an alphabetical expression.

Such would be the immediate objection to the word MAOMETIΣ, even if Bishop Walmesley had been *correct* in his allegation: but, where the interests of their Church either are or are supposed to be concerned, the

assertions of the Romish Priesthood must in no wise be implicitly received. Cedrenus writes the name MOYXOYMET: Zonaras writes it ΜΩΑΜΕΘ: and Euthymius, like Zonaras, also writes it ΜΩΑΜΕΘ or (as it appears in a manuscript of the Panoplia left by Bishop Fell to the Bodleian Library) ΜΩΑΜΕΔ. *Not one* of them writes it ΜΑΟΜΕΤΙΣ, though Bishop Walmesley assures his wondering readers, that such, with rare unanimity, is the orthography of *them all*.

2. With respect to the word LATINUS, even mechanically to produce the requisite number 666, it must, in greek letters, be written ΛΑΤΕΙΝΟΣ.

But, unless we can admit as a legitimate exception Irenæus himself, who exhibits the word in this greek form purely that it may give the requisite number: in *no* greek author extant who has not a particular object to serve, whether flourishing *before* the christian era or *after* the christian era, does the word, unless I greatly mistake, *ever* occur *thus* writ-

ten. $\Lambda\text{ATINO}\Sigma$, not $\Lambda\text{ATEINO}\Sigma$, is *invariably*, I believe, the form of its expression. At least, I have never been able to find an exception: and certainly, though much etymological ingenuity has been employed upon the *abstract* merits of the case, no exception, in point of *fact*, has hitherto been produced¹.

(1.) We may cheaply say, indeed, as Dr. More actually *has* said: that, *If* $\Lambda\text{ATINO}\Sigma$ be found in greek authors, it is the unskilful officiousness of some pragmatical scribe or critic that has depraved the orthography of the word².

Should such have *really* been the case, strange it is, that not a single place in a

¹ The reasoning goes to prove, that, although the word be never *actually* written $\Lambda\text{ATEINO}\Sigma$, it clearly, on the most approved principles of greek and latin grammar, *ought* to be thus written. See More's Synop. Prophet. part ii. book i. chap. 15. § xviii. 4. Works, p. 595, 596. Newton's Dissert. on the Proph. dissert. xxv. part ii. vol. iii. p. 233. A single *example*, I take it, were of more value than all the *elaboration* of Dr. More, though approved of by Bishop Newton.

² More's Synop. Prophet. part ii. book i. chap. 15. § xviii. 6. Works, p. 596.

single greek author should have *escaped* this officiousness. At all events, as I have already observed, not a single place has ever yet been *produced*, in order to shame, by exhibiting the alleged true reading ΑΑΤΕΙΝΟΣ, the intermeddling unskilfulness which is the subject of Dr. More's strenuous vituperation.

(2.) In truth, to a person at all acquainted with the genius of greek orthography, the temptation of fancied corrective improvement would have lain in a way *directly opposite* to that which Dr. More has gratuitously imagined.

When transcribing a manuscript, or when first transferring a manuscript into print, an intelligent Grecian might have been strongly tempted to alter ΑΑΤΙΝΟΣ into ΑΑΤΕΙΝΟΣ, just as he would have doubtless corrected ΤΙΠΕΣΙΑΣ into ΤΕΙΠΕΣΙΑΣ or ΗΡΑΚΛΙΤΟΣ into ΗΡΑΚΛΕΙΤΟΣ: but it is difficult to conceive, upon what hellenic orthographical principle, he could have been tempted to alter ΑΑΤΕΙΝΟΣ into ΑΑΤΙΝΟΣ; and still more difficult is it to conceive, how

every transcriber and *every* compositor, whose handy-work has come down to us, should have *uniformly* and *systematically* yielded to the incomprehensible temptation of corrupting EI into I. This, as Dr. More speaks, were indeed a piece of marvellously unskilful officiousness.

CHAPTER VI.

THE PHRASE, THE NUMBER OF A MAN.

THE number of the wild-beast, which is defined to be *the number of the name of the wild-beast*, is remarkably said to be also *the number of a man*¹.

I. This peculiar phraseology has been thought to be attended with some difficulty: and the supposed difficulty has given rise to a mode of exposition, which it will be proper here to notice.

1. The imagined difficulty is the following.

If *the number of a man* be thought to denote *the number of a man's name*, such a

¹ No man might buy or sell, save he, that had either the mark (which is) the name of the wild-beast, or *the number of his name*. Here is wisdom. Let him, that hath understanding, count *the number of the wild-beast*: for it is *the number of a man*. Rev. xiii. 17, 18.

supposition will bring out the impossible result, that *an Empire and a man may have a name in common*. For, since the wild-beast is doubtless the Roman Empire, since the number of the wild-beast is declared to be the number of some name of the wild-beast, and since the number of the wild-beast's name is also declared to be the number of a man: it is plain, that, by interpreting *the number of a man* to denote *the number of a man's name*, we reduce ourselves to the necessity of admitting the possible identity of a name of the Roman Empire and the name of some mere individual.

2. This is the alleged difficulty: and the proposed method of avoiding it is the adoption of a different interpretation of the phrase..

In one part of the Apocalypse, occurs the phrase *The number of a man*¹: in another part of the same Apocalypse, occurs the phrase *The measure of a man*². These two phrases are pronounced to be parallel or

¹ Rev. xiii. 18.

² Rev. xxi. 17.

homogeneous. Hence it is argued: that, since *the measure of a man denotes the mode of measuring practised among men*, so *the number of a man denotes the mode of numbering practised among men*¹.

II. Working on this principle, a principle approved of by Dr. More, Mr. Potter insists, that the mode of numbering practised among men, to which the passage refers, is the extraction of the square root.

Now the square root of 666, as nearly as it can be found in an integral sum, is 25.

On the strength of this calculation, Mr. Potter pronounces, that the real number of the wild-beast is not 666 simply and absolutely, but 666 computed to its square root: and he would shew the propriety of this process, partly by an allegation that the supposed parallel number of the Lamb is 144 computed to its perfect square root 12, and partly by a multitude of very curious

¹ See More's *Mystery of Godliness*, book v. chap. 16. § 8. Works, p. 134. and Newton's *Dissert. on the Proph. diss.* xxv. part ii. vol. iii. p. 231.

applications of the square root 25 to the Church of Rome¹.

¹ See Potter's Interpret. numer. 666. Amstelod. 1677. To give an idea of Mr. Potter's mode of antithetically applying his two square roots, 12 and 25, I subjoin Dr. More's brief abstract of the scheme.

It lights so pat upon the Romish Hierarchy, that a man cannot but be amazed at so exact a providence. For this lucky and learned writer has, out of history, made it even over clear, that *Twenty-five* is a character as essentially interwoven into the Hierarchy of Rome, as *Twelve* is into the state of the new Jerusalem. And those six main things, that this holy city is set out by in the Apocalypse, namely,

1. Twelve Gates,
2. Twelve Angels at the Gates,
3. Twelve Tribes written on the Gates,
4. Twelve Foundations with Names written on them,
5. Twelve thousand Furlongs the solid measure of the City,
6. Twelve manner of Fruits of the Tree of Life,

have their ἀντιστοιχία exactly in the Roman Hierarchy and City, namely,

1. Five and twenty Gates, whether taken literally, or mystically for Churches to baptise in,
2. Five and twenty Angels, that is, Pastors,
3. Five and twenty Titles or Parishes,
4. Five and twenty Cardinals,
5. Five and twenty thousand Furlongs, the perimeter of

III. To such a scheme, omitting minor difficulties, we may naturally object: that Mr. Potter works exclusively on the principle, that *The number, in its square-root, is so the number of the wild-beast, as to be a number descriptive of his various QUALITIES and ACCIDENTS, or rather, in truth, to be a number descriptive of the various QUALITIES*

which cube is the Circuit of Rome, as the perimeter of the cube twelve thousand Furlongs is the Circuit of Jerusalem,

6. Five and twenty Articles of the Creed which should be the Food of the Tree of Life to all Believers.

In these essential matters, and in many other things beside, has he evidently shewn, how exactly the root of 666 is applicable to the Roman Hierarchy. More's Works, p. 135.

All this is very ingenious, but to a plain man grievously unsatisfactory. The number is *the number of the name of the wild-beast*: and the wild-beast himself is indisputably *the secular Roman Empire from Romulus down to the present day*. What, then, can this number have possibly to do with the five and twenty Gates, the five and twenty Pastors, the five and twenty Parishes, the five and twenty Cardinals, the five and twenty thousand Furlongs, and the five and twenty Articles of the Creed, of *the papal city of Rome* and of *the papal Church of Rome*?

and ACCIDENTS of the Roman Church ; whereas the prophet specifies the number to be so the number of the wild-beast or of the secular Roman Empire, only as being the number of his NAME.

IV. But my present business is not to enter into any formal discussion of Mr. Potter's system : my sole concern is to ascertain, if possible, the true import of the phrase *The number of a man.*

1. It is obvious, that any fancied difficulty, as to the same name being the name, at once, both of an Empire and of an individual man, cannot possibly be allowed to interfere with the abstract grammatical interpretation of a phrase.

A physical impossibility will, indeed, *compel* us to seek out such an interpretation of a phrase, as may not involve that physical impossibility. But, in the present case, nothing of the sort encounters us. The example of the scriptural *Ashur*, not to mention many other similar examples, sufficiently shews, that there is no impossibility in the

circumstance of a single man and a whole Empire being distinguished by one and the same appellation. Consequently, the alleged difficulty is not of such a description, as to *compel*, for the sake of avoiding it, the adoption of a particular interpretation.

2. In reality, our inquiry into the import of the phrase, *The number of a man*, must be conducted upon a principle very different from the mere wish to escape a fancied difficulty.

(1.) That principle, I take it, must be *the parallelism of St. John's own phraseology*: and, thus far, I have no right to complain of those who pronounce the phrase to denote *the mode of numbering practised among men*; for, doubtless, they very justly, in practice, work upon this identical principle.

(2.) Hence the sole question is: *Whether they draw a legitimate conclusion from a principle, the abstract justice of which is acknowledged on both sides.*

3. It is, as we have just seen, argued: that, since *the measure of a man*, in the phraseology

of St. John, denotes *the mode of measuring practised among men*, so the number of a man must denote *the mode of numbering practised among men*.

(1.) The basis of this comparative argument plainly is: that the phrase, *The measure of a man*, denotes *the mode of measuring practised among men*.

Consequently, the whole strength of the argument depends upon the solidity and security of the basis.

(2.) Now I greatly doubt, whether the basis be solid and secure: for I greatly doubt, whether the phrase, *The measure of a man*, ought, as it is used by St. John, really to be understood as denoting *the mode of measuring practised among men*.

My own belief is: that the phrase in question respects, not the *general* mode of measuring practised among men, by feet (for instance), and by cubits, and by furlongs, and by miles; but the special length of one *particular* measure, borrowed physically from a part of the human body.

The phrase, be it observed, as employed by St. John, immediately follows the mention of *cubits*¹: and its plain meaning, I think, is; that *each such cubit ought to be understood, according to:the physical measure of a man's arm from his elbow to the end of his middle finger.*

To the *furlongs*, previously mentioned, the phrase has no respect. It purely regards the *cubits*: and the sole reason of its introduction is, to define the *particular* sort of cubit *here* intended.

The Hebrews used *two* sorts of cubit: the *one*, the physical cubit according to the natural measure of a man; the *other*, an artificial cubit, which was not according to the natural measure of a man, but which exceeded it by a handbreadth.

Of these, the former or natural cubit is specified, as the measure used in measuring the bedstead of the gigantic king of Bashan²:

¹ He measured the wall thereof, an hundred and forty and four *cubits*, according to *the measure of a man*, that is, of the angel. Rev. xxi. 17.

² Only Og, king of Bashan, remained of the remnant of

while the latter or artificial cubit is declared to be the measure used in measuring Ezekiel's mystic third temple¹.

To prevent, then, a hasty suspicion, that St. John employed the *same* cubit as Ezekiel (their two visions having a manifest connection with each other), the Apostle first tells us, that *his* cubit was *the measure of a man* or the physical cubit; just as Moses tells us, that the bedstead of Og was nine cubits long and four cubits broad, *after the cubit of a man*: and then, as if to preclude the possibility of misapprehension, he subjoins the words, *that is, of the angel*; thus intimating, that, since the angel appeared in the form of a man, the physical measure of a man and the

giants. Behold, his bedstead was a bedstead of iron. Is it not in Rabbath of the children of Ammon? Nine cubits was the length thereof, and four cubits the breadth of it, *after the cubit of a man*. Deuter. iii, 11.

¹ Behold, a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long, *by the cubit and an handbreadth*: so he measured the breadth of the building, one reed; and the height, one reed. Ezek. xl. 5.

physical measure of the angel were, of course, identical.

(3.) Such being the case, our phrase, *The measure of a man*, employed by St. John, denotes, not *the mode of measuring practised among men*, but *that physical mensuration of the human subject which produces the natural as contradistinguished from the artificial cubit*.

(4.) Hence the basis of the argument, which is altogether the mere arbitrary gratuitous assumption that the import of the phrase is *the mode of measuring practised among men*, is shewn to be devoid of all solidity: and hence the argument itself, its basis being destroyed, falls, of plain necessity, to the ground.

In other words, the phrase, *The measure of a man*, affords no inductive proof, that the phrase, *The number of a man*, denotes *the mode of numbering practised among men*.

4. But, though the *argument* be palpably invalid, the *principle*, upon which it has been constructed, remains quite unimpaired.

Let us, then, see, whether this same prin-

ciple, when legitimately brought into play, will not, with perfect facility lead us to the true meaning of the phrase, *The number of a man*.

(1.) In one and the same continuous passage, we have the two phrases, *The number of a man*, and *The number of the wild-beast*.

*Let him, that hath understanding, count THE NUMBER OF THE WILD-BEAST: for it is THE NUMBER OF A MAN*¹.

(2.) Here, by every just rule of composition, and strictly on the sound principle now before us, the two phrases, *The number of the wild-beast*, and *The number of a man*, must be understood and interpreted homogeneously.

(3.) But *the number of the wild-beast* incontrovertibly denotes *the number of the name of the wild-beast*: for the Apostle himself affords us this interpretation.

(4.) 'Therefore, analogously, *the number of a man* can only denote *the number of the name of a man*.

¹ 'Ο ἔχων νοῦν ψηφισάτω ΤΟΝ ΑΡΙΘΜΟΝ ΤΟΥ ΘΗΡΙΟΥ· ΑΡΙΘΜΟΣ γὰρ ΑΝΘΡΩΠΟΥ ἐστίν. Rev. xiii. 18.

5. In truth, the untenability of the gloss, which would make *the number of a man* to denote *the mode of numbering practised among men*, will readily appear by merely inverting the terms of comparison.

If *the number of a man* denotes *the mode of numbering practised among men*: then, analogously, however absurdly, we are bound to pronounce, that *the number of the wild-beast* must denote *the mode of numbering practised among wild-beasts*.

V. It will be found, that this discussion bears strongly upon the main question now before us: for the circumstance of *the number of the wild-beast's name being also the number of a man's name*, is one of the tests required for the legitimate discovery of THE NAME OF BLASPHEMY.

CHAPTER VII.

THE DISCRIMINATING NOTES OF THE APOCALYPTIC
NAME OF THE ROMAN EMPIRE.

THOUGH, in so many letters and in so many syllables, St. John has not given us the precise name of the compound symbol under which he exhibits the Roman Empire: yet he has laid down certain notes, which, by *their unfailingly concurrent applicability*, may securely conduct us to the *true* name; while, by *their want of uniformly concurrent applicability* in every other case, they effectually exclude all *false* pretenders.

As laid down by the inspired Apostle, the discriminating notes are five in number.

Where, with fatal exactness, *all* these five notes *concur* in a single proposed name: we may be morally sure, that *that* name is the

name, which he beheld impressed upon all the seven heads of the hieroglyphic.

But, where, in any proposed name, they *fail to concur universally*, even though the failure should be no greater than that of one note out of the five: we may be quite sure, that *that* name cannot be the name alluded to by St. John.

The following are the five notes, which, in such an inquiry, the Apostle has laid down for our guidance.

The name of the wild-beast is THE NAME OF BLASPHEMY *or* THE NAME OF APOSTASY ¹.

The name of the wild-beast, impressed upon each of his seven heads as a mark or stigma, is a name descriptive of his character in matters appertaining to religion: and so jealous is he in respect to this particular, that, while he compels all his subjects similarly to receive on their foreheads the mark of his name or (in other words) to adopt the apostatic religious system which for the time being he patronises and upholds, he tyrannically interdicts, from

¹ Rev. xiii. 1. xvii. 3.

buying or selling, every individual, who should refuse to be thus branded or stigmatised¹.

The number of the wild-beast, or the number inherent in his name of blasphemy, is also the number of some particular man: whence, obviously, since the name is ruled by the number, and since the number of the wild-beast and the number of the man are identical, the religiously descriptive name of the wild-beast and the religiously descriptive name of the man alluded to must be identical also².

The number of the wild-beast is the number of the name of the wild-beast: and that number, when properly calculated, is six hundred and threescore and six³.

But the very calculation of the number, even when haply the name of the wild-beast shall have been discovered, is itself a matter of difficulty, and is by no means a process mechanically obvious to any individual: for it requires the exertion of what the Apostle calls Wisdom or Understanding⁴.

¹ Rev. xiii. 1, 5, 6, 15, 16, 17.

² Rev. xiii. 18.

³ Rev. xiii. 18.

⁴ Rev. xiii. 18.

I. Let us begin with observing, whither the *first* of our five notes will conduct us.

The name of the wild-beast is THE NAME OF BLASPHEMY or THE NAME OF APOSTASY.

1. From the very *terms* of the present note, none, save a name expressive of *blasphemy* or *apostasy*, can be the intended name of the wild-beast.

2. Now, in Greek, the language employed by St. John to communicate his vision, *either* of the two words ΒΛΑΣΦΗΜΟΣ and ΑΠΟΣΤΑΤΗΣ, in English BLASPHEMER and APOSTATE, will perfectly answer to the requisition of the note: and, beside these two words, no other third suitably expressive word, unless peradventure ΑΠΝΟΥΜΕΝΟΣ or DENIER, can be found, I believe, in the whole circle of the greek language.

3. Therefore, at the very commencement of our inquiry, we find ourselves driven to pronounce: that either ΒΛΑΣΦΗΜΟΣ or ΑΠΟΣΤΑΤΗΣ *must* be that name of blasphemy which is the name of the wild-beast.

II. Let us, however, examine, whether

these two equipollent names will bear the test involved in our *second* note.

The name of the wild-beast, impressed upon each of his seven heads, as a mark or stigma, is a name descriptive of his character in matters appertaining to religion: and so jealous is he in respect to this particular, that, while he compels all his subjects similarly to receive on their foreheads the mark of his name or (in other words) to adopt the apostatic religious system which for the time being he patronises and upholds, he tyrannically interdicts, from buying or selling, every individual who should refuse to be thus branded or stigmatised.

With the requisition made in the second note, the two equipollent names BLASPHEMUS and APOSTATÈS, to which we have been conducted by the necessary tenor of the first note, perfectly and even minutely comply.

1. As the impression of the name of GOD, even of THE LAMB and of THE FATHER upon the foreheads of the 144,000 saints, indicates their devotion to sound religion¹: so either

¹ Rev. xiv. 1.

the name **BLASPHEMUS** or the name **APOSTATES**, when impressed upon each of the seven heads of the wild-beast, will fully and accurately indicate his character so far as his religious principles are concerned. Whether pagan or papal, mohammedan or infidel, his theology is *blasphemous* or *apostatic*. Whence, as his mark or stigma, he himself bears the descriptive name of either **BLASPHEMUS** or **APOSTATES**.

2. Nor has he been content with only bearing the name of blasphemy *himself*: under the precise penalty announced in the prediction, he has, whether pagan or papal, laboured diligently to impress it likewise upon *all his subjects*.

(1.) While Paganism was the fostered apostasy of the Roman Empire, Dioclesian published an edict: that *No person should either sell or administer any thing to the Christians, unless they should first have burned incense to the gods* ¹.

¹ Dioclesianus simile edictum edidit, ne quis quidquam

(2.) And, in like manner, while Popery was its cherished apostasy, the third Council of Lateran held at Rome in the year 1179 under Pope Alexander the third, the synod of Tours held in France under the same spiritual tyrant, and the bull of Pope Martin the fifth published after the Council of Constance in the year 1414, all equally enacted: that *No one should presume to exercise commerce, in the way of either buying or selling, with those who were denounced as heretics*¹.

Christianis venderet aut subministraret, nisi prius thura diis adolevisset: de quo, in hymno Justini Martyris, ita canit Beda. Non illis emendi quidquam aut vendendi copia, nec ipsam haurire aquam dabatur licentia, antequam thurificarent detestandis idolis. Med. Comment. Apoc. par. ii. Oper. p. 509.

¹ Ne quis eos in domo vel in terra sua tenere, vel fovere, vel negotiationem cum iis exercere præsumat. Concil. Later. III. can. xxvii. Labb. Concil. vol. x. p. 1522, 1523.

Ne, ubi cogniti fuerint illius hæreseos sectatores, receptaculum iis quisquam in terra sua præbere, aut præsidium impertiri, præsumat; sed nec in venditione aut emptione aliqua cum iis communicatio habeatur: ut, solatio saltem humanitatis amisso, ab errore viæ suæ resipiscere cogantur. Synod. Turon. apud Usser. de success. eccles. c. viii. sect. 26.

III. We will now proceed to the *third* note laid down by the prophet, as characteristically marking the bestial name of blasphemy.

The number of the wild-beast, or the number inherent in his name of blasphemy, is also the number of some particular man: whence, obviously, since the name is ruled by the number, and since the number of the wild-beast, and the

Ne hæreticos in suis districtibus domicilia tenere, contractus inire, negotiationes exercere, aut humanitatis solatia cum Christianis habere, permittat. Bull. P. Martin V. apud Daubuz. p. 598.

Our own William the Conqueror had already shewn his devotion to the Pope by precisely the same brutish exercise of antichristian tyranny.

Ut neminem in sua potestate aliquid emere aut vendere permiserit, quem apostolicæ sedi deprehenderit inobedientem. Roger. Hoveden. apud Usher. de success. eccles. c. vii. sect. 7.

It is remarkable, that, in the present disgraceful persecution of Protestantism by the Irish Romanists, the self-same ominous barbarism has again been resorted to: a practice, by which the Popish Priesthood, at once exhibit themselves to be genuine members of the apostate faction, and clearly shew that their ruthless superstition still remains unaltered.

number of the man are identical ; the religiously descriptive name of the wild-beast, and the religiously descriptive name of the man alluded to, must be identical also.

1. According to the purport of the present note, if the name BLASPHEMUS or the name APOSTATE'S be indeed the name of the wild-beast which St. John beheld inscribed on all his seven heads: it must also be the descriptive name of some particular man, who has rendered himself badly eminent and conspicuous by his promotion of blasphemy or apostasy, and who may thence with special fitness be denominated *The Blasphemer* or *The Apostate*.

(1.) In regard to this particular man, thus remarkably pointed out, it may be observed: both that *He must be some very eminent person* ; and that *He must stand in close politico-theological connection with the wild-beast, whose number and whose name he thus specially participates.*

(2.) It may be added: that, since he is thus peculiarly branded as *An Apostate* in the

midst of a multitude of minor and less influential *apostates*, we may fairly expect; both that *He will be a peculiar subject of scriptural prophecy*, and that *He will there be reprobated under the precise aspect of AN APOSTATE who is the leader of APOSTATES or who is the spiritual head of AN APOSTASY commensurate with the dominions of the wild-beast bearing the descriptive name of BLASPHEMUS or APOSTATES*.

2. Now, to this mingled character, the extraordinary person, who by St. Paul had already been foretold under the appellation of THE MAN OF SIN, perfectly and fully answers.

(1.) That Apostle predicts: that, *In the latter times, some shall APOSTATISE from the faith, giving heed to error-teaching spirits and to doctrines concerning demons*¹. And he connects the revelation of THE MAN OF SIN with the coming of a great APOSTASY: for, in fact, by the revelation of that lawless one as its

¹ Ἐν ὑστέροις καιροῖς ΑΠΟΣΤΗΣΟΝΤΑΙ τινες τῆς πίστεως. 1 Tim. iv. 1.

ostensible head, the APOSTASY in question is completed¹.

(2.) *The man of sin*, therefore, the head and chief promoter of that later blasphemy of the Roman Empire, the papally demonolatrious or saint-worshipping apostasy, is of course himself preëminently *the Apostate*.

3. Thus, as required by the third note, the name and consequently the inherent number of the wild-beast are the name and number of a man. For St. Paul fixed the descriptive name of *the man of sin* to be APOSTATÈS: and the name of *the wild-beast*, as determined by the first note, can only be either APOSTATÈS or BLASPHEMUS.

IV. From the third note, let us next advance to the arithmetical gage propounded in the *fourth* note.

The number of the wild-beast is the number of the name of the wild-beast: and that number, when properly calculated, is six hundred and threescore and six.

¹ 'Εάν μὴ ἔλθῃ ἡ ΑΠΟΣΤΑΣΙΑ πρῶτον. 2 Thess. ii. 3.

1. From the necessity of the apostolical language, which designates the religiously descriptive name of the roman wild-beast as *the name of blasphemy*, we have been led to the conclusion: that *The name, which St. John beheld impressed upon all his seven heads, can only have been either the word BLASPHEMUS or the word APOSTATES.*

And accordingly, we have found: that *Such an appellation perfectly agrees with the three specified notes, which have been hitherto considered.*

2. The fourth note, however, supplied by the Apostle, appears at once to put an extinguisher upon the whole investigation as conducted agreeably to the principles which have been here adopted.

(1.) Whatever may be the precise verbal name of the wild-beast, its letters, when arithmetically computed, produce the exact number 666¹.

¹ Some have fancied, that the number 666 is a period of years: and they suppose, that, by calculating 666 years from the time when the Apocalypse was written, they can attain

(2.) Now the name **BLASPHEMUS**, when arithmetically calculated, brings out the number 1051¹: and the name **APOSTATÈS**, when arithmetically calculated, brings out the number 1160².

(3.) Therefore, by the very tenor of the fourth note, it might seem: that *Neither BLASPHEMUS nor APOSTATÈS can be the name in question.*

the true date of the commencement of the tyranny of the wild-beast, and thence of the commencement of the 42 months or the 1260 mystical days to which the continuance of that tyranny is limited.

Others, again, have imagined, that the number 666 is itself nothing else than a date, though a date giving the commencement of the 1260 years. Accordingly, they have discovered, that in the year 666, Pope Vitalian first commanded, that the service of the Church should be performed only in Latin.

How either of these speculations can be made to square with the prophetic definition of the number of the wild-beast, certainly passes my own comprehension.

¹ B, 2; + A, 30; + A, 1; + Σ, 200; + Φ, 500; + H, 8; + M, 40; + O, 70; + Σ, 200: = 1051.

² A, 1; + Π, 80; + O, 70; + Σ, 200; + T, 300; + A, 1; + T, 300; + H, 8; + Σ, 200: = 1160.

V. Such, on a hasty glance, appears to be the necessary result from the fourth note: but, if we duly attend to its explanatory *successor*, we may perhaps find ourselves brought to a different conclusion.

The very calculation of the number, even when haply the name of the wild-beast shall have been discovered, is itself a matter of difficulty, and is by no means a process mechanically obvious to any individual: for it requires the exertion of what the Apostle calls Wisdom or Understanding.

1. It is a remarkable circumstance, though a circumstance most unaccountably overlooked by commentators on the Apocalypse: that St. John makes the exertion of what he calls *Wisdom or Understanding*, to respect, not the *discovery of the name*, but the *calculation of it when discovered*¹.

¹ Dr. More is one of those very few persons, who have noted, that, according to the statement of the Apostle, the *wisdom* consists, not in the *discovery of the name*, but in the *computation of the number*: though I cannot admit the justice of his conclusion from such premises, that Mr. Potter's

HERE is *Wisdom*. Let him, that hath *Understanding*, CALCULATE the number of the wild-beast. For it is the number of a man: and his number is six hundred and three-score and six¹.

2. Yet, remarkable as such a circumstance is, we may pronounce it to be in truth nothing more than what might have been fairly anticipated. The Apostle himself *read* the name: and, effectively, he *discovered* it to the whole world, by declaring it to be the name of principle, to which I have already adverted, *must* therefore be the true one. The general remark of Dr. More, however is so apposite and so correct, that I subjoin it.

But it seems, there is some skill to be used therein, because he saith: *Here is WISDOM*; and *Let him, that hath UNDERSTANDING, calculate the number of the beast*. Which, if it were but the putting of the numeral letters of some name together, would be but a very petty piece of skill. All the skill or rather luck would be to find out the name: but there will be no skill at all in calculating of the number. But the text saith: *Let him, that hath SKILL, calculate the NUMBER of the beast*. And it sets down the very number, that is to be numbered. More's *Mystery of Godliness*, book v. chap. 16. § 8. Works, p. 134.

¹ Rev. xiii. 18.

blasphemy or apostasy. Hence, for whatever reason, while he lays no stress upon the *discovery*, as if *that* were a matter *already* accomplished: he distinctly intimates, that, in the *calculation* of the name, there was great difficulty; so that, in his apprehension, it would require a considerable measure of wisdom or understanding.

This, accordingly, we find to be the case.

(1.) That either BLASPHEMUS or APOSTATÈS is the name in question, we feel morally certain from the declarative phraseology of St. John: and yet, if we arithmetically compute the respective letters of these two words, we find, perhaps with some sensation of disappointment, that neither of them will bring out the specified number.

(2.) Now why, in the management of each word alike, do we equally fail in producing the desired result?

Clearly, because we have not fulfilled the terms so distinctly laid down by the Apostle. *He demands wisdom at our hands: and we*

have fallen to work in a manner purely *mechanical*.

(3.) For let us consider, how the matter really stands at the *present* stage of the discussion:

In computing the component letters of the two words BLASPHEMUS and APOSTATES, so as to bring out the two unsatisfactory numerical results 1051 and 1160, it is obvious: that no *wisdom* or *understanding* has in any wise been displayed. The whole process, in each case, has been *purely mechanical*: so *purely mechanical*, indeed, that a mere school-boy, acquainted with the arithmetical powers of the greek letters, might, with the utmost facility and without the least exertion of intellect, have made precisely the same calculations. Hence, even if the letters of one of these two words *had* thus *mechanically* brought out the exact sum of 666; that circumstance, though an *apparent confirmation*, would only have been a *real impediment*: because, on such a supposition, the distinct statement of the prophecy, that *Wisdom or Understanding* would

be requisite to calculate the number comprehended in the name, would not have been fulfilled ¹.

(4.) Yet, though, when calculated *mechanically* or *without wisdom*, neither BLASPHEMUS NOR APOSTATES will give the specified number 666: it does not therefore follow, that one of the two names is incapable of producing that number, when calculated *unmechanically* or *with wisdom*.

3. The matter now before us will lead to an inquiry, not a little curious in itself, and

¹ I apprehend, that this single circumstance alone effectually shuts out all those names, which are usually produced as the supposed name of the wild-beast. Each, by its favourer, is asserted to be the name in question: and, in proof of the allegation, its numerical letters, when summed up, are stated to bring out the exact amount of 666. But this summing up is purely a mechanical operation, which requires neither wisdom nor understanding: whereas, according to the terms of the prophecy, wisdom or understanding is essentially necessary toward the right conducting of the process. Therefore *no* name, the letters of which by *mere mechanical* computation bring out the number 666, can possibly be the intended name of the wild-beast.

likewise (if I mistake not) in point of its result altogether satisfactory.

(1.) St. John *saw* and *read* the name of the wild-beast, as impressed upon all his seven heads: and thence, from his own ocular inspection, he pronounced it to be **THE NAME OF BLASPHEMY** OR **THE NAME OF APOSTASY**.

When he had read it, and when he had been told that the number contained in it is 666; he naturally attempted the computation of its letters: but he found, that, by no mode of reckoning with which he was acquainted, could he bring out the specified number.

Hence he reasonably pronounced the calculation of the number to require *wisdom*: and hence, in a sort of despair (if I may so speak), he exclaimed; *Let him, that hath understanding, calculate the number of the wild-beast.*

(2.) However the fact is to be accounted for, *he himself* did not possess the true principle of computation.

He *believed* and he *recorded*, that the name of blasphemy, which he beheld, would, when

rightly calculated, produce the precise sum of 666 : and he *so believed*, because he had been *so assured*.

But that sum he *himself* could not bring out of the name : and, therefore, he referred its then sealed up calculation to a future age, when, by some discovery of a true principle, or by some change in the then prevalent mode of reckoning, the necessary measure of *wisdom* or *understanding* should be communicated.

In all this, there is nothing but what well accords with the systematically gradual development of prophecy, as its roll is by the hand of time slowly and regularly unfolded.

(3.) Since the name of blasphemy itself; like the whole comprehending book of the Apocalypse, was expressed in the greek *language*; the *character*, in which the Apostle beheld the name of blasphemy impressed upon the heads of the wild-beast, must obviously have been the greek *character* : and, that he beheld it thus impressed in the uncial or capital greek letters, and not in the cursive or

small greek letters, seems, on the whole to be morally certain ¹.

Doubtless, indeed, the inscription in the greek cursive character, even with the accompanying accents and spirits, discovered in the year 1743 at Resina on a wall which forms the angle of a street leading to the theatre, plainly intimates: that *That character had been invented; at least in very many of its letters, prior to the destruction of Herculaneum in the year 79, and therefore prior to the reign of Domitian in which St. John is generally admitted to have written the Apocalypse.*

But, since both the oldest manuscripts of

¹ It has always appeared to me strangely incongruous to seek the name of blasphemy in any other language and character than the Greek. If this view of the matter be just, various names in Hebrew and in Latin, which have severally been adduced as the apocalyptic name of the wild-beast, must, from the very circumstance of their being hebrew and latin (even were they unobjectionable in other respects), be thrown aside as inherently untenable. Such is the somewhat favourite hebrew name ROMIITH: and such are the very commonly adduced titles VICARIUS FILII DEI and VICARIUS DEI GENERALIS IN TERRIS.

the New Testament now extant, and also the greek papyri found at Herculaneum, are written in uncial letters; apparently on the principle, that *The uncials were used in grand public works and were employed by those who wrote with a view to beauty and permanence*: the presumption is, that the Apostle beheld and read the name of blasphemy, impressed as the mark or stigma of the wild-beast, in the uncial, not in the cursive, letters¹.

¹ Qui et Apocalypsin viderat. Neque enim ante multum temporis visum est, sed pæne sub nostro seculo, ad finem Domitiani imperii. Iren. adv. hæc. lib. v. c. 25. p. 355.

I. For his kindness in extracting and communicating the subsequent information, I am indebted to my valued friend the Rev. L. V. Harcourt.

1. On the sixth of March, 1743, at Resina, on a wall which formed the angle of a street leading to the theatre, was found, written in black and red letters, ὡς ἐν σοφὸν βούλευμα τὰς πολλὰς χεῖρας νικᾷ. It is written in the cursive character: and has the accents and spirits marked. Pitt. Antiche di Ercolano. vol. ii. p. 34.

2. Or di quel peso sia questa iscrizione, la di cui antichità è incontrastabile, per terminar la questione sull' epoca delli accenti che da pochi si è sospettato essersi a tempo di Cicerone usati e da tutti gli altri comunamente si son finora

Hence, if we suppose the name of the wild-beast to be APOSTATÈS (for, by no mode of

creduti introdolti verso il settimo secolo, et dalla forma de' caratteri greci minusculi, non vi è chi nol vegga. Montfauc. Ant. vol. ii. p. 34.

3. *This inscription, says Scholz, as containing a moral maxim, was exposed to public observation.*

This, surely, supposes a character in use and known to all. How, then, does it happen, that, among the greek inscriptions of the ages, before Titus and after, which have been published, no inscription until the sixth century should ever have been seen written in that character or with the marks of accents? Are we to say, that this character was lost just after the time of Titus, and reappeared in the thirteenth and fourteenth centuries when we see it in the manuscripts of that age? Sir W. Drummond's *Herculanens. dissert. viii.*

II. Of this difficulty, naturally enough propounded by Sir W. Drummond, I have given, in the text, what I believe to be the true solution.

The cursive character was originally employed, only in familiar intercourse, or in matters (like the Restna inscription) analogous to familiar intercourse : while, in grave public inscriptions of a commemorative nature and in the manuscripts of Works destined for perpetuity, the uncial character was systematically preferred.

Of the latter, many have come down to us : of the former,

calculation, can the fated number be elicited from the parallel word BLASPHEMUS): that word APOSTATÈS would have been presented to the eyes of St. John in the uncial form of ΑΠΟCΤΑΤΗC.

To the present question, however, it matters not, whether he read the name uncially expressed ΑΠΟCΤΑΤΗC, or cursively expressed ἀποστάτης: for, in either case, on the supposition that the name is really APOSTATÈS, it is clear, that, by no possibility, could the prophet have extracted the number 666 out of a name *thus* expressed: yet, on such a supposition, it is equally clear, that, by *some* mode of computation, the name was positively declared to be *capable* of producing that precise number.

(4.) Here, then, lies the enigma: and, in

none (appertaining to that very early age) save the Resina inscription.

Gradually, however, the greater convenience of the cursive character was so clearly felt and allowed, that, at length, it was employed in regular manuscripts of Works as well as in the familiarity of private correspondence.

the days of St. John, that enigma was incapable of solution; because it depended upon a peculiar mode of abbreviated writing, which at that time had not been invented, and which consequently at that time could not have been employed.

The inconvenience, attendant upon the transcription of whole volumes in the uncial greek character, led to the gradual invention and to the ultimate general use of the cursive greek character. Accordingly, as this latter character had been contrived anterior to the writing of the Apocalypse: so some forms of it, as the α and the λ and the χ and the ω , appear, intermingled with the uncial letters, in the oldest manuscripts of the New Testament. But, apparently on the principle laid down above, no manuscripts, older than the tenth century, occur, which are regularly and uniformly expressed in the cursive character: and it may specially be noted, that the particular cursive form ς is not found in any manuscripts earlier than the thirteenth century.

Yet, even in the cursive character, though a manifest graphical improvement upon the tardy and inflexible uncial, the writing of Greek, from the necessity of taking the pen off the paper in the formation of each separate letter, is still sufficiently wearisome. Hence, to remedy this inconvenience, an additional attempt was made to increase the cursiveness of the cursive character by an approximation, though a very imperfect approximation, to what we familiarly denominate *running-hand*. The attempt in question led to the invention of those complex or compound forms, which by a single uninterrupted motion of the pen, severally expresses two or more letters: and, beyond this, the greek language, as a written character, has never, I believe, proceeded.

Now, in the construction of these compendia or (as they are usually styled) contractions, the compendium ς was framed out of the two distinct cursive letters ς and τ : and, since (as I have stated above) the cursive form ς does not occur in any manuscripts older than

the thirteenth century, the compendium ς , into which the cursive form ς enters, is found, as might naturally be anticipated, in no manuscripts older than the thirteenth or fourteenth century.

Such was the origin and antiquity of the compendium ς , as employed to represent the two cursive letters ς and τ .

But, by a very curious accidental or rather unintentional coincidence, the compendium, thus produced, exactly corresponded, in point of form, with the notation, finally employed to designate arithmetically the number *six*, and itself apparently derived from the figure, as it occupies the place, of the now obsolete *Vau* or *Digamma*¹.

¹ For the substance of these remarks on the uncial and cursive characters of the greek language, I am indebted to the kindness of Dr. Blomfield, the present very learned Bishop of London. It may be useful and proper to subjoin his own statement in his own precise words.

I look upon it as certain: that, whether the literæ minusculæ had been invented before the christian era or not, the books of the New Testament were written, by their authors or by the amanuenses of their authors, not in cursive, but in

4. From this gradual combination of circumstances, which were in a course of occur-

uncial, characters ; for the oldest manuscripts of the New Testament now extant are written in uncial letters, and so are the greek papyri found at Herculaneum. No manuscripts older than the tenth century, are written in the cursive character ; that is to say, in what we commonly call the cursive character : for the uncial character, in which the oldest manuscripts of the New Testament are written, has some forms of the cursive, as the α, λ, χ, and ω ; but not the form Ϛ, which is not found in any manuscript earlier than the thirteenth century. Bast. Comm. Palæogr. p. 733. The compendium ϛ was formed of this modern form of the final Ϛ : and, I believe, occurs in no manuscript older than the thirteenth or fourteenth century.

I. I have said : that the notation ϛ was *finally* employed arithmetically to designate the number *six*.

The word *finally* I use, because various modifications of the same general form, all borrowed in cursive hand from the sixth letter of the original greek alphabet, namely the *Vau* or *Digamma* Ϝ, had been previously employed for this arithmetical purpose. One of these forms, that which seems to have immediately preceded and introduced the modern or present ϛ, was, as the Bishop of London states, Ϛ.

II. The ultimate graphical coincidence of the arithmetical ϛ and the literal ϛ, in point of actual form, is deserving of special notice ; inasmuch as, though perfectly identical in *shape*, they sprang from two entirely different *origins*. For

rence during the lapse of the middle ages, the result so far as our present investigation is concerned, will prove not a little remarkable.

(1.) Whether the word **APOSTATÈS** be written in the uncial character **ΑΠΟCΤΑΤΗC**, as that character was employed for permanent manuscripts and for grave commemorative public inscriptions; or whether it be written in the cursive character **ἀποστάρης**, as that character, after its invention, was originally used for writings of a more familiar description: in either case, if, disregarding the apostolic intimation that the number cannot be counted without *wisdom*, we persist in a mere *mechanical* computation; we shall

the arithmetical ς has no concern with the letters ς and τ : but, standing as it does in the sixth place of the numerical greek alphabet, it is evidently nothing else than the cursive form of the original sixth greek letter **Ϛ**: while the literal ς has no concern with the original sixth greek letter **Ϛ**, but is undoubtedly a compendium or contraction produced by the cursive junction of the two cursive forms ς and τ .

Yet, by this ultimate graphical coincidence, the arithmetical ς and the literal ς will be found to solve the numerical enigma of the Apocalypse.

find, that the component letters, being throughout, according to *both* modes of writing, equal in respect to arithmetical value, will alike produce, not the number 666, but the number 1160¹.

¹ I put the alternative of uncial or cursive, because it matters not to my purpose, in *which* of the two characters St. John beheld the name inscribed. But, that he really beheld it in the uncial character, there can, I think, be very little doubt. For such an opinion, the practice of all antiquity is an amply sufficient voucher.

On the supposition that *Apostatēs* was really the inscribed name of blasphemy, *There can be no doubt*, says the Bishop of London, *of St. John having written* ΑΠΟCΤΑΤΗC. In that uncial form, and in no other, the Apostle must have beheld it. He saw it, I apprehend, branded, as the *mark* of the wild-beast, upon all his seven heads. For the *name*, as some have erroneously fancied, is not *one* thing, while the *mark* is quite *another* thing. On the contrary, the mark is nothing else, than the brand or impress or stamp of the name. CHARACTER *bestiæ*, as Mede well remarks, *non est propriū nisi NOMINIS*. Med. Comment. Apoc. in loc. Oper. p. 509. This view of the matter is fully established by the best and most approved reading of the original. Τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου: *The mark, the name of the wild-beast*. Thus reads Griesbach, omitting, as an interpolation, the vulgar intermediate *ἢ, or*. The *mark*, I repeat it, was not

(2.) Yet, if the same word APOSTATES be written after a mode unknown when St. John flourished; that is to say, if the same word APOSTATES be written in the cursive character with the introduction of the compendium ς to express by one notation the two consecutive letters σ and τ : it will then, in its present familiar form of ἀποσάτης, bring out the precise number 666¹.

5. Thus, I take it, the requisition of the fifth note, viewed as explanatory of the fourth note, will be fully answered. -

(1.) Reading the name of the wild-beast, as inscribed upon all his seven heads in the uncial form of ΑΠΟCΤΑΤΗC; learning that the name, when properly computed, would produce the number 666; and finding, upon trial, that, by no mode of computation with which *he* was acquainted, would the name bring out the fated number: the Apostle

something *distinct* from the *name*, but only its *brand* or *impression*.

¹ α, 1; + π, 80; + ο, 70; + ς, 6; + α, 1; + τ, 300;
+ η, 8; + Ϸ, 200: = 666.

make the experiment, simply *as* an experiment : and I found, that the required number 666 was the exact product.

Still I could not recollect, *where* I had seen the word APOSTATES brought forward as the name of the wild-beast : and the consequence was, that I was compelled to publish my *Sacred Calendar of Prophecy* without making an acknowledgment.

Some time after the publication of that Work, happening to be on a visit to my friend Mr. Vernon Harcourt, what I had vainly endeavoured to recover I found, where I had little expected to find it, in a volume of the Works of Archdeacon Wrangham. The Archdeacon being then accidentally, with myself, a visiter in the same house, I, of course, immediately stated to him the preceding circumstances : and I gladly take this *second* opportunity (I have already made a *first* opportunity), of giving them to the Public.

Certain further remarks, upon the adoption of the word APOSTATES and upon the antiquity of the *rationalè* of its adoption, will be given below, chap. ix.

CHAPTER VIII.

RECAPITULATION OF, AND REMARKS UPON, THE
FIVE DISCRIMINATING NOTES.

It may be useful, in conclusion, to recapitulate, and to offer some few remarks upon, the five discriminating notes.

I. We have now seen, that the name APOSTATÈS fully answers to the joint requisitions of the fourth and fifth notes laid down by St. John, as it had previously answered to the several requisitions of the first and second and third notes. The summary, therefore, of the correspondence, will stand as follows.

1. The name APOSTATÈS, according to the requisition of the *first* note, is a name of blasphemy or apostasy.

2. The name APOSTATÈS, according to the requisition of the *second* note, is a name de-

scriptive of the wild beast's character in matters appertaining to religion : which name, as expressive of a *principle*, he has sought, under the penalty of an interdict from buying and selling, violently to impose upon all his subjects.

3. The name APOSTATÈS, according to the requisition of the *third* note, is the name, still viewed as expressing a *principle*, of an eminently conspicuous man, announced in prophecy under the precise aspect of connection with an apostasy.

4. The name APOSTATÈS, according to the requisition of the *fourth* note, is a name, which, in its arithmetical letters, comprehends the exact prescribed number 666.

5. But the name APOSTATÈS, according to the requisition of the *fifth* note, is a name, which comprehends that fatal number, *only* when calculated with what St. John calls *wisdom* or *understanding*.

II. This quintuple coincidence seems to demonstrate, with at least an approximation to mathematical certainty, that APOSTATÈS and

APOSTATE'S *alone*, is that name of blasphemy, which is the theologically descriptive name of the Roman Empire.

1. Without any impeachment of the value of the test, it is no difficult matter to conceive: that, with any *single* note out of those five notes which are propounded by St. John, various different names may be found to correspond.

But, when *all the five* notes are combined, so as to form *one joint and concurring test*: in that case, even to say nothing of what is called *the law of chances*, a test so constructed would plainly lose all its efficacy as a test, if *more* than some one single specific name might be subjected to it with a satisfactory result.

2. Accordingly, in Greek and in Latin and in Hebrew, various names or titles have been discovered or contrived, all of which, with tolerable handsomeness, agree in producing the required number 666.

But let any one of the names, adduced on the mere insulated arithmetical principle, be brought to the five-fold test laid down by the

Apostle: and its glaring defectiveness will immediately appear. With the *arithmetical* note however imperfectly, and perhaps yet additionally with this or with that *other* note, such a name may be found to correspond: but, with *all the five* notes, conjointly used as one test, it does *not* correspond. Either *here*, or *there*, we invariably detect a failure ¹.

¹ Thus, to exemplify what I mean, the name *Αάριυος*, if its orthography can be tolerated, will correspond with the fourth note, but not with the first and second and third and fifth.

Thus the title *Ἡ Ααρίνη Βασίλεια*, which has been contrived with an eye to *correct* orthography, will correspond with the fourth note, but with none of the other notes.

Thus the name *Μαόμερις*, if we pass over the gross mistake, involved in its very adoption, through which the proprietorship of the name is ascribed to the second apocalyptic wild-beast instead of the first, may correspond with the third and fourth notes, but does not correspond with the first and second and fifth.

Thus the name *רומייר* corresponds with the fourth note, but with none of the others.

Thus the titles *Vicarius Filii Dei* and *Vicarius Dei generalis in terris* correspond severally with the fourth note, and may perhaps be said yet additionally to correspond with the

3. Now, with the sole exception of the name APOSTATÈS, this remark, so far as I am aware, is of universal application.

Hence I argue : that, since no other name hitherto discovered fulfils the requisition of our quintuple test, and since the name APOSTATÈS most minutely *does* fulfil it; every other name must be rejected as unsatisfactory, while the name APOSTATÈS must be received as being indeed that name of blasphemy which St. John beheld inscribed on all the seven heads of the great bestial roman hieroglyphic.

first and third notes : but certainly they do not correspond with the second or fifth.

If the same comparative process be adopted in regard to any other name or title that has been excogitated, the result, with the *sole* exception of the word Ἀποσάρης, will, I believe, *always* prove alike unsatisfactory.

CHAPTER IX.

THE ADOPTION OF THE NAME APOSTATÈS AS THE
 APOCALYPTIC NAME OF THE ROMAN EMPIRE,
 AND THE ANTIQUITY OF THE TRUE RATIONALE
 OF ITS ADOPTION.

It will be alike just and useful to give some account, both of the adoption of the name APOSTATÈS as the apocalyptic name of the Roman Empire, and also of the antiquity of the true *rationale* of its adoption.

I. So far as I know, the first person, who had the merit of striking out the name APOSTATÈS as the enigmatical name of the wild-beast, was Archdeacon Wrangham.

Justly pronouncing, from the very terms of the prophecy, that *The name in question is the name of blasphemy*; and no less justly laying down, that *Blasphemy is a term employed to denote*

Apostasy: he was led, simply as a matter of curiosity and with no sanguine anticipation of the result, to compute the arithmetical value of the personally applicable word ἀποστάτης; and he found it to be exactly 666¹.

1. Nothing can be more rational and satisfactory than the principle of my learned and ingenious friend, *so far as it goes*. But, in point of amount, I conceive it to be *defective*.

(1.) He builds upon no more than *two*, or at the *most three*, of the specified prophetic notes: whereas, in truth, there are *five*.

(2.) He tacitly assumes, that St. John beheld the word written in the precise form and character ἀποστάτης: whereas, at the time when the Apostle lived, such a circumstance was impossible.

(3.) And he seems to limit the idea of the wild-beast's blasphemy to the *single* idolatrous apostasy of Popery: whereas the name of blasphemy was imprinted upon *all* the seven

¹ See Archdeacon Wrangham's Works, vol. li. p. 423—427.

heads of the roman symbol, as they successively existed from the time of Romulus down to the time of Napoleon.

2. Much, therefore, yet remained to be done through a combination of fixed principles; much also yet remained to be done, in the way of removing certain very obvious graphical difficulties: before the Archdeacon's felicitous discovery could be adopted with a feeling of perfect security.

These matters I have endeavoured to supply: and I trust, that the attempt has been made not altogether unsuccessfully.

II. The key to the whole investigation, or the true *rationale* on which the name APOSTATES ought to be adopted as the concealed apocalyptic name of the Roman Empire, is the circumstance: that *The name of the wild-beast is the name of blasphemy or the name of apostasy, branded conspicuously, as his special mark, upon all his seven successive heads.*

1. It is a curious circumstance, that this true key Irenæus, in the second century, appears certainly to have possessed: but, for

the reasons which have now been amply stated, he, like a greater than himself, even his master's master St. John, was inevitably precluded from using it.

(1.) In strict accordance with the terms of the prophecy, Irenæus viewed the blasphemous wild-beast, as a compendium or summary or recapitulation of even *Omnigenous Apostasy*: and he has intimated pretty plainly, that, to this *Omnigenous Apostasy*, his numerical appellation had a special respect.

But, in the stubborn words of the uncial ΑΠΟCΤΑΤΗC, the key, though the true key, refused to turn: and, with the compendium or contraction ς, the name of blasphemy could not *then* have been written ¹.

¹ Et characterem, aut in fronte aut in manu dextra, faciet dari; ne possit aliquis emere vel vendere, nisi qui habet characterem nominis bestię vel numerum nominis ejus, et esse numerum 666; in recapitulationem UNIVERSÆ APOSTASIÆ ejus, quę facta est in sex millibus annorum. Iren. adv. hæc. lib. v. c. 23.

Propter hoc, in bestia veniente, recapitulatio fit universę iniquitatis et omnis doli, ut in ea confluens et conclusa OMNIS VIRTUS APOSTATICA in caminum mittatur ignis.

This ancient Father's estimate of the *universality* of the wild-beast's apostasy is strictly correct. The name of blasphemy is written upon *all* the heads of the symbol, under many of which the Roman Empire was exclusively pagan, and under some of which it was, either generally or particularly, papal or mohammedan or infidel. Consequently, it is an error to *restrict* so comprehensive a name to the later or demonolatrously christian Roman Empire.

(2.) Irenæus not only thus accurately lays down the leading principle of solution, but he even introduces the very name **ΑΠΟΣΤΑ-
ΤΗC**, as the appropriate designation of that

Congruenter autem et nomen ejus habebit numerum 666 : recapitulans in seipso omnem quæ fuit ante diluvium malitiæ commixtionem, quæ facta est ANGELICA APOSTASIA ; recapitulans autem et omnem qui fuit a diluvio errorem, commentatorem idolorum, et prophetarum interfectionem, et succensionem justorum.—Numerus enim recapitulationes ostendit UNIVERSÆ APOSTASIÆ ejus, quæ initio, et quæ mediis temporibus, et quæ in fine, erit. Iren. adv. hæc, lib. v. c. 24, 25.

man whom St. Paul denominates *The Man of Sin*¹.

(3.) On the whole, from the marked peculiarity of his entire phraseology, I strongly suspect: that Irenæus *himself* arithmetically calculated the word ΑΠΟCΤΑΤΗC, written, as it doubtless was *then* written in uncial characters and *without* the compendium ς. Finding, however, that, instead of producing the required number 666, it produced the much larger number 1160, he was thence compelled to abandon the actual word ΑΠΟCΤΑΤΗC, as being the *precise name* of the wild-beast: for, circumstanced as *he* viewed it, the word ΑΠΟCΤΑΤΗC was doubtless arithmetically inadmissible².

¹ Non tantum per ea quæ dicta sunt, sed et per ea quæ erunt sub Antichristo, ostenditur; quoniam, existens ΑΠΟCΤΑΤΑ (doubtless, in the original Greek of Irenæus, ΑΠΟCΤΑΤΗC) et latro, quasi Deus vult adorari.—Sine lege quasi ΑΠΟCΤΑΤΑ (Græc. ΑΠΟCΤΑΤΗC), diabolicam apostasiam in se recapitulans, et idola quidem seponens. Iren. adv. hæc. lib. v. c. 21.

² Although the form ς, as a compendium of the two letters ζ and τ, was unknown in the time of Irenæus; the

But still, with much sound judgment, while he abandoned the *word*, he did not relinquish the *principle*.

Accordingly, after suggesting, first the word EYAN, which, nevertheless, contains not the requisite number, and next the word ΛΑΤΕΙΝΟC, on the acknowledged insufficient ground that it might express the then regnant Latin Empire: he hastens to

same form ς, as a numeral representing *six*, or, at least something similar to it, was certainly used in his time.

What may be the precise antiquity of the numeral ς, or as it is called, with reference to its cursive origination from *Vau* or *Digamma* Ϝ the sixth letter of the old Greek Alphabet, the ἐπίσημον βαῦ, I know not: but at all events, it existed when Irenæus wrote.

He tells us, that the letter H, which now stands the *seventh* letter in the Greek Alphabet, stood the *eighth*, when the *Episemon*, as occupying the *sixth* place and as representing the number *six*, was taken into the account.

Therefore, evidently the form ς, or, at least, some cognate form approximating to it, was used, as a numeral representing *six*, in the time of Irenæus.

Τὸ γὰρ στοιχεῖον τὸ Η, σὺν μὲν τῷ ἐπισήμῳ, ὀγδοάδα εἶναι θέλουσιν, ἀπὸ τοῦ πρώτου, ὀγδοῦ κείμενον τόπου.
Iren. adv. hæer. lib. i. c. 13.

propose, what he deems the far preferable word TEITAN, on the principle that *It was a generic name of idols adored both among the Greeks and among the Barbarians*; that is to say, he proposes the word TEITAN, on the principle that *It was the name of blasphemy or idolatrous apostasy*¹.

¹ Certius ergo et sine periculo est sustinere ad impletionem prophetiæ, quam suspicari et divinare nomina quælibet; quando multa nomina inveniri possunt, habentia prædictum numerum. Et nihilominus quidem erit hæc eadem quæstio. Si enim multa sunt quæ inveniuntur nomina habentia numerum hunc, quod ex ipsis portabit qui veniet, quæritur.

Quoniam autem non propter inopiam nominum habentium numerum nominis ejus dicimus hæc, sed propter timorem erga Deum et zelum veritatis.

EYAN enim nomen habet numerum, de quo quæritur: sed nihil de eo affirmamus.

Sed et AATEINOC nomen, 666 numerum; et valdè verisimile est, quoniam verissimum regnum hoc habet vocabulum, Latini enim sunt qui nunc regnant: sed non in hoc nos gloriabimur.

Sed et TEITAN, prima syllaba per duas græcas vocales E et I scripta, omnium nominum, quæ apud nos inveniuntur, magis fide dignum est. Etenim prædictum numerum habet in se: et literarum etiam sex, singulis syllabis ex ternis literis constantibus: et vetus et semotum, neque eorum

Now *Titan* was, indeed, a generic name of all the gods descended from Cronus or Saturn: but, unluckily, neither *Titan* nor *Latinus* ever occur written with the diphthong EI; a mode of spelling, essentially necessary to their respective production of the number 666. The Greeks always wrote them TITAN and ΛΑΤΙΝΟΣ. Still, in the case of the finally preferred word *Titan*, Irenèus, we see, works upon the true principle: the principle, to wit, that *The name of the wild-beast is the name*

regum, qui secundum nos sunt, aliquis vocatus est *Titan*. Namque eorum quæ publicè adorantur idolorum apud Græcos et Barbaros habet vocabulum: et divinum putatur apud multos esse hoc nomen, ut etiam sol *Titan* vocetur ab his qui nunc tenent: et ostentationem quandam continet ultionis et vindictam inferentis, quod ille simulat se malè tractatos vindicare. Tale autem, et antiquum, et fide dignum, et regale, magis autem et tyrannicum, nomen. Cum igitur tantum suasionis habeat hoc nomen TEITAN, tamen habet verisimilitudinem, ut ex multis colligamus, ne fortè *Titan* vocetur qui veniet: nos tamen non periclitabimur in eo, nec asseverantes pronuntiabimus hoc eum nomen habiturum: scientes, quoniam, si oporteret manifeste præsentì tempore præconari nomen ejus, per eum utique editum fuisset, qui et Apocalypsin viderat. Iren. adv. hæ. lib. v. c. 25.

of blasphemy or apostasy. Whence I am led to suspect, that he had calculated the uncial and uncontracted word ΑΠΟСТАΤΗΣ, and that of course he had been disappointed in the result.

2. In conclusion, it may not be uninteresting to add : that some notion of the true character of that grand seducer, whose name and number were to be identical with the name and number of the secular Roman Empire, has been entertained even by a popish expositor ; and that, still by a popish expositor, an attempt, upon the precise principle here contended for, has actually been made, though with imperfect success, to specify the name and to calculate the number of the wild-beast.

(1.) The man of sin, and the second wild-beast of the Apocalypse, are, as all agree in the abstract, substantially one and the same character : which character is also stigmatised by St. John with the appellation of *The False Prophet*.

Now Acosta, supposing, in respect to

poetical machinery, that the two horns of the second or ecclesiastical wild-beast may exhibit a sort of picture of the mitre, just as the scarlet colour and the scarlet robes of the first wild-beast and his harlot rider refer to the imperial purple, thence concludes: that *The false prophet will be some bishop who is an APOSTATE and a simulator of religion* ¹.

Such an exposition is not a little remarkable, as proceeding from a popish interpreter.

Acosta, we see, fully admits the *basis* of the usual protestant explanation of the prophecy respecting the second wild-beast of the Apocalypse: and thence, I may add, virtually admits the propriety of deeming *The Man of Sin*, who is to sit in the temple of God, an *Apostate Bishop of the Christian Church*.

The question, therefore, between Pa-

¹ Duo cornua episcopalis dignitatis, puta mitræ sive infulæ (hæc enim est bicornis), insigne sunt. Videtur ergo, quod hic pseudopropheta erit episcopus quispiam APOSTATA et simulator religionis. Acost. de Temp. Noviss. lib. ii. c. 17.

pists and Protestants, is now, by the concession of Acosta, narrowed to the inquiry: *WHAT Apostate Bishop can be intended by the voice of Prophecy?*

(2.) Various names are specified by Calmet, as all equally containing the number 666, and therefore as all equally capable of being plausibly received for the name of the wild-beast ¹.

¹ See Calmet's Diction. in voc. *Antichrist*. Calmet, with the generally provident acuteness of a Romish Priest, strives to discourage all inquiry by a sort of *reductio ad absurdum*. He tells us, that even the holy name of God, ELION ADONAI JEHOVAH KADOSH, when written and calculated in hebrew letters, will actually produce the number 666. *This last name, says he, could have been invented only to shew the vanity of all the pains taken in this inquiry: since the number 666 is found in names the most sacred, the most opposite to Antichrist. The wisest and the safest way is, to be silent.*

Calmet's recommendation of silence might have been both wise and safe, had St. John given us *no other* note, by which the name of the wild-beast might be ascertained, except that, *when arithmetically calculated, it should produce the number 666*: and it is impossible not to observe, that the whole force of the recommendation depends upon the virtual

Among them occurs one name, which has evidently been excogitated upon the only principle that can be deemed legitimate: the principle, I mean, that *The name of the wild-beast must be, as St. John himself teaches us, the name of blasphemy or apostasy.*

The contriver of that name clearly perceived, as Irenæus had perceived before him: that *No name can be the name in question, unless it express an apostasy from, or a denial of, sound religion.*

assumption or the tacit insinuation, that such is actually the case.

Doubtless, if we could *only* determine the name by the *single* circumstance of *its producing the number 666*, it were indeed the wisest and the safest to be silent. But the divine oracle is not disgraced by the vague absurdity of a single note. St. John lays down no less than *five* notes, *one* only of which is, *the production of the number 666*, for the purpose of enabling us rationally and satisfactorily to ascertain the real name of the wild-beast.

Why Calmet should be anxious to shut up all inquiry, is obvious enough: but his mode of proceeding can weigh only with readers of the most superficial description.

Under the influence of this very just sentiment, he forthwith took the greek participle ΑΡΝΟΥΜΕΝΟΣ, which signifies *A Denier*: evidently, and reasonably enough, borrowing the appellation from St. John's own avowed description of the Antichrist¹.

But, upon computing its arithmetical letters, he soon found, even upon a mere mechanical calculation, that the word ΑΡΝΟΥΜΕΝΟΣ, instead of producing the number 666, produced the number 986.

What, then, was to be done in this emergency?

The word was, *in itself*, too plausible to be lightly given up: and, as the expository bed of Procrustes, in *one* of its operations, had mercilessly elongated ΤΙΤΑΝ and ΑΑΤΙΝΟΣ; so, in *another* of its operations, it might be employed, no less mercilessly, to

¹ Τίς ἐστιν ὁ ψεύστης, εἰ μὴ ὁ ΑΡΝΟΥΜΕΝΟΣ ὅτι Ἰησοῦς οὐκ ἐστιν ὁ Χριστός; Οὗτός ἐστιν ὁ Ἀντίχριστος, ὁ ΑΡΝΟΥΜΕΝΟΣ τὸν πατέρα καὶ τὸν υἱόν. Πᾶς ὁ ΑΡΝΟΥΜΕΝΟΣ τὸν υἱόν, οὐδὲ τὸν πατέρα ἔχει ὁ ὁμολογῶν τὸν υἱόν, καὶ τὸν πατέρα ἔχει. 1 Joan. ii. 22, 23.

sheer away a whole limb from APNOYME-
NOS.

After a manner sufficiently arbitrary, our speculatist, *boldly* no doubt, but perhaps not with the *wisdom* or *understanding* alluded to by the Apostle, lopped off bodily the whole last syllable of the word: and then, in the mutilated form APNOYME, he readily found the required number 666.

Calmet does not give the name of the individual, who struck out this exposition: and I am unable to supply the deficiency. I mention his gloss, not of course as being satisfactory, but as shewing *the recognition of the true principle or rationale*.

That *principle*, as we have seen, is no modern fancy: on the contrary, it has been far too much neglected and overlooked by modern commentators. Hence we have been saturated with a bootless coinage of fancied names or titles loose or indefinite or inapplicable: which are recommended by little more, than the circumstance of their numerical letters severally producing the fatal sum of 666.

The *rationale*, for which I contend, is as old as the time of Irenèus : and Archdeacon Wrangham shewed, at once, his judicious sobriety in adopting it, and his felicitous ingenuity in striking out the true name under its safe and satisfactory guidance.

CHAPTER X.

GENERAL CONCLUSION.

THE moral, to be deduced from the whole inquiry, is sufficiently evident.

I. Those persons, who fix their hope of salvation upon the efficacy of the first advent of the Messiah, and who look forward to that second advent of the same divine Redeemer when he shall come again in his glorious majesty to judge both the quick and the dead, are solemnly warned against the danger and the offensiveness of *all* apostasy from the soundness and simplicity of God's own revelation.

In these latter perilous times, such a warning is eminently appropriate.

At different periods of its existence, and under some one or other of its seven heads or polities, the Roman Empire, in strict accord-

ance with its prophetically branded hieroglyphic, has been distinguished by the four apostasies of Paganism and Popery and Mohammedism and Infidelity.

From the accidentally extinct apostasy of Paganism, and from the universally declining apostasy of Mohammedism, there may be little danger in countries which have once been christianised: but the case is very different with respect to the two apostasies of Popery and Infidelity.

The advocates of each of those schemes are abundantly active: and, however widely they differ in other respects, they concur in reviling the pure Christianity of the Gospel, either under the aspect of its being a damnable heresy, or under the aspect of its being altogether a palpable imposture.

II. In truth, we live during a period, when all the foundations of the earth may well be said to be out of course.

1. Even the most careless observer cannot refrain from noticing and acknowledging the existence of a general fermentation, certainly

throughout all Europe, perhaps indeed well nigh throughout the whole world.

A feverish spirit of change purely for the *sake* of change, and a childish desire to pull down old institutions merely because they *are* old, united with a splendid contempt of our more sober *forefathers* and with a ludicrously overweening estimate of *our own* prodigious wisdom (if, verily, a decent man could be tempted to *smile*, when he is more rationally inclined to *weep* at such apish folly), are the leading operative characteristics of the present age.

In former times, the dawnings of such a spirit were, at least, marked by a strong sense of religious obligation. But, in its maturity, this spirit seems portentously determined, so far as unhallowed wishes can prevail, to shut God out of his own world, to refuse all recognition of his sovereign interference, and gracelessly to scoff at the very idea of a nationally and individually superintending Providence.

2. When the spirit of innovating Anarchy

is thus distinguished by its close alliance with the blasphemous spirit of Infidelity, and when by his ominous junction with such associates the Roman *Man of Sin* once more vindicates to himself the accurate prophetic description of THE LAWLESS ONE¹: we cannot but suspect, that matters are in a state of rapid preparation for that final tremendous overthrow of God's enemies which is the theme of so many inspired vaticinations.

The very politician of this world, purely in the way of cause and effect, anticipates a wide-wasting war of principles and a series of political convulsions upon a scale of appalling magnitude: and, with his anticipations, the devout student of prophecy, deriving his expectation from a higher and a surer source, fully and unreservedly concurs.

Whatever small difference of opinion there may be respecting the *precise* commencement of the great period of three prophetic times and a half or 1260 natural years, the volume

¹ Gr. ὁ ἀνομος. 2 Thess. ii. 8.

of History precludes the rational possibility of doubt that that period must *nearly* have expired¹.

And, with this general computation, the passing signs of the times minutely correspond.

If the decree seems to have gone forth, at the very season when we might chronologically

¹ Its commencement is fixed to the time, when the proper Roman Empire should have been broken into ten sovereignties, and when those sovereignties should have concurred to submit themselves to a yet eleventh smaller Sovereignty which should be springing up synchronically with them and which should be diverse from all its ten contemporaries. Dan. vii. 7, 8, 24, 25. Rev. xvii. 12, 13.

To determine the simple matter of fact, *WHEN the Roman Empire was thus broken into ten Sovereignties, and WHEN those new Sovereignties unanimously submitted themselves to the domination of an eleventh smaller and characteristically different contemporaneous sovereignty*, is, I apprehend, the legitimate province of independent History.

When this *bare matter of fact* shall have been determined by History, we cannot *widely* mistake the prophetically defined commencement of the 1260 years: and I take it, that, if the question be *thus* viewed, we shall be unable to avoid the conclusion; that we cannot, at present, be *very greatly* removed from the time of their expiration.

expect it to go forth, that preparation should be made for gathering together the Sovereignities of the whole corrupt Roman World to the great battle of the Lord God Almighty: the Ottoman Empire in the East, that well known and almost universally acknowledged subject of the sixth apocalyptic vial, is apparently hastening to its final dissolution.

When that most important event shall have occurred, the warning bell will have sounded which marks the lapse of a peculiarly well defined prophetic period: and he, that runneth, may read the remainder inscribed as with a sun-beam.

The seventh angel poured out his vial into the air: and there came a great voice out of the temple of heaven from the throne, saying; It is done. And there were voices and thunders and lightnings: and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. And the great city was divided into three parts; and the cities of the nations fell; and great Babylon came in remembrance before

God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away : and the mountains were not found¹.

III. Well, then, both in principle and in practice, may we attend to that awful admonition of the Saviour, which he delivered with a special reference to the final overthrow of the long incorrigible and at length politically united Antichristian Faction.

Behold, I come as a thief. Blessed is he, that watcheth and keepeth his garments : lest he walk naked, and they see his shame².

Nor may we less profitably attend to the voice of his angel, at once announcing what might now seem to be of speedy occurrence, and ushering in a solemn declaration from heaven itself as to the duty of God's people in the great day of approaching calamity and of widely extensive revolutionary trouble.

He cried mightily with a strong voice, saying : Babylon the great is fallen, is fallen ; and is

¹ Rev. xvi. 17—20. Compare Rev. xviii. and Rev. xix. 11—21.

² Rev. xvi. 15.

become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication : and the kings of the earth have committed fornication with her : and the merchants of the earth are waxed rich through abundance of her delicacies. And I heard another voice from heaven, saying : Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven : and God hath remembered her iniquities¹.

IV. Yet, casting our eyes with the full assurance of faith beyond the approaching period of tribulation and anguish, we may also look forward to the time, when, the head of apostatic wickedness having been effectually crushed, the triumph of the woman's seed shall be complete, and the pure religion of the Messiah shall be universally victorious.

Without presuming too nicely to determine

¹ Rev. xviii. 2—5.

the *exact* sense of unfulfilled prophecy, and certainly without feeling any need to adopt the very problematical speculation that *Christ will visibly reign upon earth during the term of a millenary along with his literally resuscitated saints and martyrs*; we are, nevertheless, by the concurring voices of the inspired writers, taught most unequivocally: that *The predicted time of unexampled trouble, in the course of which what is called the battle of that great day of God Almighty will issue in the complete disruption of the mighty secular image of recapitulated apostasy, is destined to be succeeded by a long period of religious purity and consequently of hitherto unknown human happiness*¹.

Thus far, in the midst of anticipated distress of nations with perplexity, and while men's hearts are even now failing them for fear and for looking after those things which are coming on the earth: thus far, at least, we may safely and blamelessly theologise;

¹ Rev. xvi. 14. Dan. ii. 34, 35, 44, 45. xii. 1.

thus far, resting upon our Lord's consolatory exhortation, and yet striving through grace to sit light to all sublunary matters, we may look up and lift up our heads, for our redemption draweth nigh ¹. With his faithful people, Christ will still be present, even when the figurative powers of heaven shall be shaken: and, whatever, so far as this passing world is concerned, may be the appointed lot of individuals; we assuredly know and believe, that his true Church is founded upon a rock against which the gates of hell shall never prevail, and that even upon earth a measure of glory will illustrate it such as mortal man has never yet witnessed.

It shall come to pass, in the last days: that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it ².

For the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And,

¹ Luke xxi. 25, 26, 28.

² Isaiah li. 2.

in that day, there shall be a root of Jesse, which shall stand for an ensign of the people. To it shall the Gentiles seek : and his rest shall be glorious¹.

And the kingdom and dominion,² and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High ; whose kingdom is an everlasting kingdom : and all dominions shall serve and obey him².

¹ Isaiah xi. 9, 10.

² Dan. vii. 27.

THE END.

Dear Lord,

**Thank you that this New Testament
has been released so that we are able
to learn more about you.**

**Please help the people responsible for
making this Ebook available.**

**Please help them to be able to make more
Ebooks and resources available to help others**

**Please help them to have all the resources,
the funds, the strength and the time that they
need in order to be able to keep working
for You.**

**I pray that you would encourage them and
that you protect them physically and
spiritually, and the work & ministry that
they are engaged in.**

**I pray that you would protect them from the
Spiritual or other Forces that could harm them
or slow them down. Please help them to find
Godly friends who are able to help. Provide
good transportation for their consistent use.**

**Remind me to pray for them often as this
will help and encourage them.**

**Please give them your wisdom and
understanding so they can better follow you,
and I ask you to do
these things in the name of Jesus, Amen,**

Prayers

and

a Few Resources

Ideas and Ebooks (Livres / Libros)

For your Consideration

Glad to have this New Testament ?

Help us by PRAYING for us !!

Invest in your own Eternity
Spend time praying !

(thank you)

SHARE THIS PDF (E-Book) with your Friends
So *that* they will have a stronger
Spiritual Life ALSO

Saved - How To become a Christian how to be saved

**A Christian is someone
who believes the
following**

***Steps to Take in order to become a
true Christian, to be Saved & Have a
real relationship & genuine
experience with the real God***

**Read, understand, accept and
believe the following verses from
the Bible:**

**1. All men are sinners and fall short
of God's perfect standard**

Romans 3: 23 states that

**For all have sinned, and come short of
the glory of God;**

2. Sin - which is imperfection in our lives - denies us eternal life with God. But God sent his son Jesus Christ as a gift to give us freely Eternal Life by believing on Jesus Christ.

Romans 6: 23 states

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

3. You can be saved, and you are saved by Faith in Jesus Christ. You cannot be saved by your good works, because they are not "good enough". But God's good work of sending Jesus Christ to save us, and our response of believing - of having faith - in Jesus Christ, that is what saves each of us.

Ephesians 2: 8-9 states

8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

9 Not of works, lest any man should boast.

4. God did not wait for us to become perfect in order to accept or unconditionally love us. He sent Jesus Christ to save us, even though we are sinners. So Jesus Christ died to save us from our sins, and to save us from eternal separation from God.

Romans 5:8 states

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

5. God loved the world so much that He sent his one and only Son to die, so that by believing in Jesus Christ, we obtain Eternal Life.

John 3: 16 states

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

6. If you believe in Jesus Christ, and in what he did on the Cross for us, by dying there for us, you know for a

**fact that you have been given
Eternal Life.**

1 John 5: 13 states

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

7. If you confess your sins to God, he hears you take this step, and you can know for sure that He does hear you, and his response to you is to forgive you of those sins, so that they are not remembered against you, and not attributed to you ever again.

1 John 1: 9 states

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

If you believe these verses, or want to believe these verses, pray the following:

" Lord Jesus, I need you. Thank you for dying on the cross for my sins. I open the door of my life and ask you

to save me from my sins and give me eternal life. Thank you for forgiving me of my sins and giving me eternal life. I receive you as my Savior and Lord. Please take control of the throne of my life. Make me the kind of person you want me to be. Help me to understand you, and to know you and to learn how to follow you. Free me from all of the things in my life that prevent me from following you. In the name of the one and only and true Jesus Christ I ask all these things now, Amen".

Does this prayer express your desire to know God and to want to know His love ? If you are sincere in praying this prayer, Jesus Christ comes into your heart and your life, just as He said he would.

It often takes courage to decide to become a Christian. It is the right decision to make, but It is difficult to fight against part of ourselves that wants to hang on, or to find against that part of our selves that has trouble changing. The good news is

that you do not need to change yourself. Just Cry out to God, pray and he will begin to change you. God does not expect you to become perfect before you come to Him. Not at all...this is why He sent Jesus...so that we would not have to become perfect before being able to know God.

**Steps to take once you have asked
Jesus to come into your life**

Find the following passages in the Bible and begin to read them:

- 1. Read Psalm 23 (in the middle of the Old Testament - the 1st half of the Bible)**
- 2. Read Psalm 91**
- 3. Read the Books in the New Testament (in the Bible) of John, Romans & I John**
- 4. Tell someone of your prayer and your seeking God. Share that with someone close to you.**
- 5. Obtain some of the books on the list of books, and begin to read**

them, so that you can understand more about God and how He works.

6. Pray, that is - just talk to and with God, thank Him for saving you, and tell him your fears and concerns, and ask him for help and guidance.

7. email or tell someone about the great decision you have made today !!!

Does the "*being saved*" process only work for those who believe ?

For the person who is not yet saved, their understanding of **1) their state of sin and 2) God's** personal love and care for them, **and His desire and ability to save them....is what enables anyone to become saved.**

So yes, the "being saved" process works only for those

who believe in Jesus Christ and Him only, and place their faith in Him and in His work done on the Cross.

...and if so , then how does believing save a person?

Believing saves a person because of what it allows God to do in the Heart and Soul of that person.

But it is not simply the fact of a "belief". The issue is not having "belief" but rather what we have a belief about.

IF a person believes in **Salvation by Faith Alone in Jesus Christ** (ask us by email if this is not clear), then **That belief** saves them. Why ? because they are magical ? No, because of the sovereignty of God, because of what God does to them, when they ask him into their heart & life. When a person decides to place their faith in Jesus Christ and **ask Him** to forgive them of

their sins and invite Jesus Christ into their life & heart, **this** is what saves them – *because of* what God does for them at that moment in time.

At that moment in time when they sincerely believe and ask God to save them (as described above), God takes the life of that person, and in accordance with the will of that human, having requested God to save them from their sins through Jesus Christ – God takes that person's life and sins [all sins past, present and future], and allocates them to the category: of "*one of those people who Accepted the Free Gift of Eternal Salvation that God offers*".

From that point forward, their sins are no longer counted against them, because that is an account that is paid by the shed blood of Jesus Christ. And there is no person that could ever sin so much, that God's love would not be good enough for them, or that would somehow not be able to be covered by the penalty of

death that Jesus Christ paid the price for. (otherwise, sin would be more powerful than Jesus Christ – which is not true).

Sometimes, People have trouble believing in Jesus Christ because of two extremes:

First the extreme that they are *not* sinners (usually, this means that a person has not committed a "serious" sin, such as "murder", but God says that **all sins separates us from God**, even supposedly-small sins. We – as humans – tend to evaluate sin into more serious and less serious categories, because we do not understand just how serious "small" sin is).

Since we are all sinners, we all have a need for God, in order to have eternal salvation.

Second the extreme that they are *not good enough* for Jesus Christ to save them. This is basically done by those who reject the Free offer of Salvation by Christ Jesus because those people are -literally – **unwilling**

to believe. After death, they will believe, but they can only chose Eternal Life BEFORE they die. The fact is that all of us, are not good enough for Jesus Christ to save them. That is why Paul wrote in the Bible "**For all have sinned, and come short of the glory of God**" (Romans 3:23).

Thankfully, that is not the end of the story, because he also wrote " **For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.**"(Romans 6: 23)

That Free offer of salvation is clarified in the following passage:

John 3: 16 **For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.**
17 **For God sent not his Son into the world to condemn the world; but that the world through him might be saved.**

Prayers that count

The prayers that God hears

We don't make the rules any more than you do. We just want to help others know how to reach God, and know that God cares about them personally.

The only prayers that make it to Heaven where God dwells are those prayers that are prayed directly to Him "through Jesus Christ" or "*in the name of Jesus Christ*".

God hears our prayers because we obey the method that God has established for us to be able to reach him. If we want Him to hear us, then we must use the methods that He has given us to communicate with Him.

And he explains - in the New Testament - what that method is: talking to God (praying) in accordance with God's will - and coming to Him in the name of Jesus Christ. Here are some examples of that from the New Testament:

(Acts 3:6) Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

(Acts 16:18) And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

(Acts 9:27) But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

(2 Cor 3:4) And such trust have we through Christ to God-ward: (i.e. toward God)

(Gal 4:7) Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

(Eph 2:7) That in the ages to come he might show the exceeding [spiritual] riches of his grace in *his* kindness toward us through Christ Jesus.

(Phil 4:7) And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

(Acts 4:2) Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

(Rom 1:8) First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

(Rom 6:11) Likewise reckon ye also yourselves to be dead indeed unto sin,

but alive unto God through Jesus Christ our Lord.

(Rom 6:23) For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

(Rom 15:17) I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

(Rom 16:27) To God only wise, *be* glory through Jesus Christ for ever. Amen.

(1 Pet 4:11) ...if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

(Gal 3:14) That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the [Holy] Spirit through faith.

(Titus 3:6) Which he shed on us abundantly through Jesus Christ our Saviour;

(Heb 13:21) Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

Anyone who has questions is encouraged to contact us by email, with the address that is posted on our website.

Note for Foreign Language and International Readers & Users

Foreign Language Versions of the Introduction and Postscript/Afterword will be included (hopefully) in future editions.

IF a person wanted to become a Christian, what would they pray ?

God, I am praying this to you so that you will help me. Please help me to want to know you better. Please help me to become a Christian

God I admit that I am not perfect. I understand that you cannot allow anyone into Heaven who is not perfect and Holy. I understand that if I believe in Jesus Christ and in what He did, that God you will see my life through the sacrifice of Jesus Christ, and that this will allow me to have eternal life and know that I am going to Heaven.

God, I admit that I have sin and things in my life that are not perfect. I know I have sinned in my life. Please forgive me of my sins. I believe that Jesus Christ is the Son of God, that He came to Earth to save those who ask Him, and that He died to pay the penalty for all of my sins.

I understand that Jesus physically died and physically arose from the dead, and that God can forgive me because of the death and resurrection of Jesus Christ. I thank you for dying for me, and for paying the price for my sins. I accept to believe in you, and I thank you Lord God from all of my heart for your help and for sending your Son to die and raise from the Dead.

I pray that you would help me to read your word the Bible. I renounce anything in my life, my thoughts and my actions that is not from you, and I do this in the name of Jesus Christ. Help me to not be spiritually deceived. Help me to grow and learn how to have a strong Christian walk for you, and to be a good example, with your help. Help me to have and develop a love of your word the Bible, and please bring to my life, people and situations that will help me to understand how to live my life as your servant. Help me to learn how to share the good news with those who may be willing to learn or to know. I ask these things in the name of Jesus Christ, and I thank you for what you have done for me, Amen.

Please Remember: Christianity is NEVER forced. No one can force anyone to become a Christian. God does NOT recognize any desire for Him, unless it is genuine and motivated from the inside of each of us.

Prayers for help to God

In MANY LANGUAGES

For YOU, for US, for your Family

Dear God,

Thank you that this New Testament has been released so that we are able to learn more about you.

Please help the people responsible for making this Electronic book available. Please help them to be able to work fast, and make more Electronic books available. Please help them to have all the resources, the money, the strength and the time that they need in order to be able to keep working for You.

Please help those that are part of the team that help them on an everyday basis. Please give them the strength to continue and give each of them the spiritual understanding for the work that you want them to do. Please help each of them to not have fear and to remember that you are the God who answers prayer and who is in charge of everything.

I pray that you would encourage them, and that you protect them, and the work & ministry that they

5 minutos a ayudar excepto otros - diferencie eterno

Dios querido,

gracias que se ha lanzado este nuevo testamento de modo que poder aprender más sobre usted.

Ayude por favor a la gente responsable de hacer este Ebook disponible. Ayúdele por favor a poder trabajar rápidamente, y haga que más Ebooks disponible por favor le ayuda a tener todos los recursos, los fondos, la fuerza y el tiempo que necesitan para poder guardar el trabajar para usted.

Ayude por favor a los que sean parte del equipo que les ayuda sobre una base diaria. Por favor déles la fuerza para continuar y para dar a cada uno de ellos la comprensión espiritual para el trabajo que usted quisiera que hicieran. Ayude por favor a cada uno de ellos a no tener miedo y a no recordar que usted es el dios que contesta a rezo y que está a cargo de todo.

Ruego que usted los animara, y que usted los proteja, y el trabajo y el ministerio que están contratados adentro. Ruego que usted los protegiera contra las fuerzas espirituales que podrían dañarlas o retardarlas abajo. Ayúdeme por favor cuando utilizo este nuevo testamento también para pensar en ellas de modo que pueda rogar para ellas y así que pueden continuar ayudando a más gente. Ruego que usted me diera un amor de su palabra santa, y que usted me daría la sabiduría y el discernimiento espirituales para conocerle mejor y para entender los tiempos que estamos adentro y cómo ocuparse de las dificultades que me enfrentan con cada día. Señor God, me ayuda a desear conocerle mejor y desear ayudar a otros cristianos en mi área y alrededor del mundo. Ruego que usted diera el Web site y los de Ebook el equipo y los que trabajan en que les ayudan su sabiduría. Ruego que usted ayudara a los miembros individuales de su familia (y de mi familia) espiritual a no ser engañado, pero entenderle y desear aceptarle y seguir de cada manera. y pido que usted haga estas cosas en el nombre de Jesús, amen, ¿

(por qué lo hacemos tradujeron esto a muchas idiomas?

Porque necesitamos a tanto rezo como sea posible,

y a tanta gente que ruega para nosotros y el este ministerio tan a menudo como sea posible. Gracias por su ayuda.

El rezo es una de las mejores maneras que usted puede ayudarnos más).

Hungarian

Hungary, Hungarian, Hungary Hungarian Maygar Prayer Jezus Krisztus
Imadsag hoz Isten Hogyan viselkedni Imadkozik hoz tud hall az en m
viselkedni kerdez ad segit szamomra

Hungarian - Prayer Requests (praying / Talking) to God - explained in Hungarian Language

Beszélő -hoz Isten , a Alkotó -ból Világegyetem , a Lord :

1. amit ön akar ad számomra a bátorság -hoz imádkozik a
dolog amit Vennem kell imádkozik

2. amit ön akar ad számomra a bátorság -hoz hisz ön és
elfogad amit akrsz így csinálni életemmel , helyett én
feleml az én -m saját akarat (szándék) fenti öné.

3. amit ön akar add nekem segít -hoz nem enged az én -m
fél -ból ismeretlen -hoz válik a kifogás , vagy a alap értem
nem -hoz szolgál you.

4. amit ön akar add nekem segít -hoz lát és -hoz megtanul
hogyan viselkedni volna a szellemi erő Szükségem van (
átmenő -a szó a Biblia) egy) részére a esemény előre és b
betű) részére az én -m saját személyes szellemi utazás.

5. Amit ön Isten akar add nekem segít -hoz akar -hoz szolgál
Ön több

6. Amit ön akar emlékeztet én -hoz -val beszél ön
prayerwhen) Én csalódott vagy -ban nehézség , helyett
kipróbálás -hoz határozat dolog én magam egyetlen átmenő
az én -m emberi erő.

7. Amit ön akar add nekem Bölcsesség és egy szív töltött -
val Bibliai Bölcsesség azért ÉN akar szolgál ön több
hatékonyan.

8. Amit ön akar adjon nekem egy -t vágy -hoz dolgozószoba
-a szó , a Biblia ,(a Új Végrendelet Evangélium -ból Budi) ,
-ra egy személyes alap

9. amit ön akar ad segítség számomra azért ÉN képes -hoz
észrevesz dolog -ban Biblia (-a szó) melyik ÉN tud
személyesen elmond -hoz , és amit akarat segítsen nekem ért
amit akrsz én -hoz csinál életemben.

10. Amit ön akar add nekem nagy ítélőképesség , -hoz ért
hogyan viselkedni megmagyaráz -hoz másikk ki ön , és
amit ÉN akar képesnek lenni megtenni megtanul hogyan
viselkedni megtanul és tud hogyan viselkedni kiáll mellett
ön és én -a szó (a Biblia)

11. Amit ön akar hoz emberek (vagy websites) életemben
ki akar -hoz tud ön és én , ki van erős -ban -uk pontos
megértés -ból ön (Isten) ; és Amit ön akar hoz emberek (
vagy websites) életemben ki lesz képes -hoz bátorít én -hoz
pontosan megtanul hogyan viselkedni feloszt a Biblia a szó -
ból igazság (2 Korócsin 215:).

12. Amit ön akar segítsen nekem -hoz megtanul -hoz volna
nagy megértés körülbelül melyik Biblia változat van legjobb
 , melyik van a leg--bb pontos , és melyik birtokol a leg--bb
szellemi erő & erő , és melyik változat egyeztet -val a
eredeti kézirat amit ön ihletett a írói hivatás -ból Új
Végrendelet -hoz ír.

13. Amit ön akar ad segít számomra -hoz használ időm -ban
egy jó út , és nem -hoz elpusztít időm -ra Hamis vagy üres
módszer közelebb kerülni -hoz Isten (de amit van nem

hűségesen Bibliai), és hol azok módszer termel nem hosszú ideje vagy tartós szellemi gyümölcs.

14. Amit ön akar ad segítség számomra -hoz ért mit tenni keres -ban egy templom vagy egy istentisztelet helye , mi fajta -ból kérdés -hoz kérdez , és amit ön akar segítsen nekem -hoz talál hívők vagy egy lelkész -val nagy szellemi bölcsesség helyett könnyű vagy hamis válaszol.

15. amit ön akar okoz én -hoz emlékszik -hoz memorizál -a szó a Biblia (mint Rómaiak 8), azért ÉN tud volna ez szívemben és volna az én -m törődik előkészített , és lenni kész ad egy válaszol -hoz másikk -ból remél amit Nekem van körülbelül ön.

16. Amit ön akar hoz segít számomra azért az én -m saját teológia és tételek -hoz egyetérteni -a szó , a Biblia és amit ön akar folytatódik segíteni neki én tud hogyan az én -m megértés -ból doktrína lehet közművesített azért az én -m saját élet , életmód és megértés folytatódik -hoz lenni záró -hoz amit akarsz ez -hoz lenni értem.

17. Amit ön akar nyit az én -m szellemi bepillantás (következtetés) több és több , és amit hol az én -m megértés vagy észrevétel -ból ön van nem pontos , amit ön akar segítsen nekem -hoz megtanul ki Jézus Krisztus hűségesen van.

18. Amit ön akar ad segít számomra azért ÉN akar képesnek lenni megtenni szétválaszt akármi hamis rítusok melyik Nekem van függés -ra , -ból -a tiszta tanítás -ban Biblia , ha akármi miből Én alábbiak van nem -ból Isten , vagy van ellenkező -hoz amit akarsz -hoz tanít minket körülbelül alábbiak ön.

19. Amit akármilyen kényszerít -ből rossz akar nem eltesz akármilyen szellemi megértés melyik Nekem van , de eléggé amit ÉN akar megtart a tudás -ból hogyan viselkedni tud ön és én nem -hoz lenni tévedésben lenni ezekben a napokban -ből szellemi csalás.

20. Amit ön akar hoz szellemi erő és segít számomra azért ÉN akar nem -hoz lenni része a Nagy Esés El vagy -ből akármilyen mozgalom melyik akar lenni lelkileg utánczó -hoz ön és én -hoz -a Szent Szó

21. Amit ha van akármilyen amit Nekem van megtett életemben , vagy bármilyen módon amit Nekem van nem alperes -hoz ön ahogyan ettem kellett volna volna és ez minden megakadályozás én -ből egyik gyaloglás veled , vagy birtoklás megértés , amit ön akar hoz azok dolog / válasz / esemény vissza bele az én -m törődik , azért ÉN akar lemond őket nevében Jézus Krisztus , és mind az összes -uk hat és következmény , és amit ön akar helyettesít akármilyen üresség ,sárga vagy kétségbeesés életemben -val a Öröm -ből Lord , és amit ÉN akar lenni több fókuszálva tanulás -hoz követ ön mellett olvasó -a szó , a Biblia

22. Amit ön akar nyit az én -m szemek azért ÉN akar képesnek lenni megtenni világosan lát és felismer ha van egy Nagy Csalás körülbelül Szellemi téma , hogyan viselkedni ért ez jelenség (vagy ezek esemény) -ből egy Bibliai perspektíva , és amit ön akar add nekem bölcsesség -hoz tud és így amit ÉN akar megtanul hogyan viselkedni segít barátaim és szeretett egyek (rokon) nem lenni része it.

23. Amit ön akar biztosít amit egyszer az én -m szemek van kinyitott és az én -m törődik ért a szellemi jelentőség -ből időszaki esemény bevitel hely a világon , amit ön akar előkészít szívem elfogadtatni magam -a igazság , és amit ön akar segítsen nekem ért hogyan viselkedni talál bátorság és

erő átmenő -a Szent Szó , a Biblia. Nevében Jézus Krisztus ,
Én kérdezek mindezekért igazol kívánságom -hoz lenni -ban
megállapodás -a akarat , és Én kérdezés részére -a
bölcsség és kicsit bérelni szerelem -ből Igazság Ámen

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Több alul -ból Oldal
Hogyan viselkedni volna Örökélet

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Vagyunk boldog ha ez oldalra dől (-ból imádság kereslet -
hoz Isten) van képes -hoz támogat ön. Mi ért ez május nem
lenni a legjobb vagy a leg--bb hatásos fordítás. Mi ért amit
vannak sok különböző ways -ból kifejezhető gondolkodás és
szöveg. Ha önnek van egy javaslat részére egy jobb fordítás
, vagy ha tetszene neked -hoz fog egy kicsi összeg -ból idő
-hoz küld javaslatok hozzánk , lesz lenni ételadag ezer -ból
más emberek is , ki akarat akkor olvas a közművesített
fordítás. Mi gyakran volna egy Új Végrendelet elérhető -ban
-a nyelv vagy -ban nyelvek amit van ritka vagy régi. Ha ön
látvány részére egy Új Végrendelet -ban egy különleges nyelv
, legyen szíves ír hozzánk. Is , akarunk hogy biztosak
legyünk és megpróbál -hoz kommunikál amit néha ,
megtesszük felajánl könyv amit van nem Szabad és amit
csinál ár pénz. De ha ön nem tud ad néhányuk elektronikus
könyv , mi tud gyakran csinál egy cserél -ből elektronikus
könyv részére segít -val fordítás vagy fordítás dolgozik.
Csinálsz nem kell lenni profi munkás , csak kevés szabályos
személy akit érdekel ételadag. Önnek kellene volna egy
számítógép vagy önnek kellene volna belépés -hoz egy
számítógép -on -a helyi könyvtár vagy kollégium vagy
egyetem , óta azok általában volna jobb kapcsolatok -hoz
Internet.

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Parlando al dio, il creatore dell'universo, il signore:

1. che darestes me al coraggio pregare le cose di che ho bisogno per pregare

2. che darestes me al coraggio crederli ed accettare che cosa desiderate fare con la mia vita, anziché me che exalting il miei propri volontà (intenzione) sopra il vostro.

3. che mi darestes l'aiuto per non lasciare i miei timori dello sconosciuto trasformarsi in nelle giustificazioni, o la base per me per non servirlo.

4. che mi darestes l'aiuto per vedere ed imparare come avere la resistenza spiritosa io abbia bisogno (con la vostra parola bibbia) di a) per gli eventi avanti e b) per il mio proprio viaggio spiritoso personale.

5. Che dio mi darestes l'aiuto per desiderare servirli di più

6. Che mi ricordereste comunicare con voi (prayer)when io sono frustrati o in difficoltà, invece di provare a risolvere le cose io stesso soltanto con la mia resistenza umana.

7. Che mi darestes la saggezza e un cuore si è riempito di saggezza biblica in modo che li servissi più efficacemente.

8. Che mi darestes un desiderio studiare la vostra parola, la bibbia, (il nuovo gospel del Testamento di John), a titolo personale,

9. che darestes ad assistenza me in modo che possa notare le cose nella bibbia (la vostra parola) a cui posso riferire personalmente ed a che lo aiuterà a capire che cosa lo desiderate fare nella mia vita.

10. Che mi dareste il discernment grande, per capire come spiegare ad altri che siate e che potrei imparare come imparare e sapere levarsi in piedi in su per voi e la vostra parola (bibbia)

11. Che portereste la gente (o i Web site) nella mia vita che desidera conoscerla e che è forte nella loro comprensione esatta di voi (dio); e quello portereste la gente (o i Web site) nella mia vita che potrà consigliarmi imparare esattamente come dividere la bibbia la parola della verità (2 coda di todo 2:15).

12. Che lo aiutereste ad imparare avere comprensione grande circa quale versione della bibbia è la cosa migliore, che è la più esatta e che ha la resistenza & l'alimentazione più spiritose e che la versione accosente con i manoscritti originali che avete ispirato gli autori di nuovo Testamento scrivere.

13. Che dareste l'aiuto me per usare il mio tempo in un buon senso e per non sprecare il mio tempo sui metodi falsi o vuoti di ottenere più vicino al dio (ma a quello non sia allineare biblico) e dove quei metodi non producono frutta spiritosa di lunga durata o durevole.

14. Che dareste l'assistenza me capire che cosa cercare in una chiesa o in un posto di culto, che generi di domande da chiedere e che lo aiutereste a trovare i believers o un pastor con saggezza spiritosa grande anziché le risposte facili o false.

15. di che lo indurreste a ricordarsi per memorizzare la vostra parola la bibbia (quale Romans 8), di modo che posso averlo nel mio cuore e fare la mia prepararsi mente ed è

aspetti per dare una risposta ad altre della speranza che ho circa voi.

16. Che portereste l'aiuto me in modo che la mie proprie teologia e dottrine per accosentire con la vostra parola, la bibbia e che continuereste a aiutarli a sapere la mia comprensione della dottrina può essere migliorata in modo che la miei propri vita, lifestyle e capire continui ad essere più vicino a che cosa lo desiderate essere per me.

17. Che aprireste la mia comprensione spiritosa (conclusioni) di più e più e che dove la mia comprensione o percezione di voi non è esatta, che lo aiutereste ad imparare chi Jesus Christ allineare è.

18. Che dareste l'aiuto me in modo che possa separare tutti i rituali falsi da cui ho dipeso, dai vostri insegnamenti liberi nella bibbia, se c'è ne di che cosa sono seguente non è del dio, o è contrari a che cosa desiderate per insegnarli - circa quanto segue.

19. Che alcune forze della malvagità non toglierebbero la comprensione affatto spiritosa che abbia, ma piuttosto che mantennrei la conoscenza di come conoscerli e non essere ingannato dentro attualmente di inganno spiritoso.

20. Che portereste la resistenza spiritosa ed aiutereste a me in modo che non faccia parte del ritirarsi grande o di alcun movimento che sarebbe spiritual falsificato a voi ed alla vostra parola santa.

21. Quello se ci è qualche cosa che faccia nella mia vita, o qualsiasi senso che non ho risposto a voi come dovrei avere e quello sta impedendomi di camminare con voi, o avere capire, che portereste quei things/responses/events nuovamente dentro la mia mente, di modo che rinuncerei

loro in nome di Jesus Christ e tutte i loro effetti e conseguenze e che sostituireste tutta la emptiness, tristezza o disperazione nella mia vita con la gioia del signore e che di più sarei messo a fuoco sull'imparare seguirli leggendo la vostra parola, bibbia.

22. Che aprireste i miei occhi in modo che possa vedere e riconoscere chiaramente se ci è un inganno grande circa i soggetti spiritosi, come capire questo fenomeno (o questi eventi) da una prospettiva biblica e che mi dareste la saggezza per sapere ed in modo che impari come aiutare i miei amici ed amavo ones (parenti) per non fare parte di esso.

23. Che vi accertereste che i miei occhi siano aperti una volta e la mia mente capisce l'importanza spiritosa degli eventi correnti che avvengono nel mondo, che abbiate preparato il mio cuore per accettare la vostra verità e che lo aiutereste a capire come trovare il coraggio e la resistenza con la vostra parola santa, la bibbia. In nome di Jesus Christ, chiedo queste cose che confermano il mio desiderio essere nell'accordo la vostra volontà e sto chiedendo la vostra saggezza ed avere un amore della verità, Amen.

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Più in calce alla pagina
come avere vita Eterna

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Siamo felici se questa lista (delle richieste di preghiera al dio) può aiutarli. Capiamo che questa non può essere la traduzione migliore o più efficace. Capiamo che ci sono molti sensi differenti di esprimere i pensieri e le parole. Se avete un suggerimento per una traduzione migliore, o se

voleste occorrere una piccola quantità di vostro tempo di trasmettere i suggerimenti noi, aiuterete i migliaia della gente inoltre, che allora leggerà la traduzione migliorata. Abbiamo spesso un nuovo Testamento disponibile in vostra lingua o nelle lingue che sono rare o vecchie.

Se state cercando un nuovo Testamento in una lingua specifica, scriva prego noi. Inoltre, desideriamo essere sicuri e proviamo a comunicare a volte quello, offriamo i libri che non sono liberi e che costano i soldi. Ma se non potete permettersi alcuni di quei libri elettronici, possiamo fare spesso uno scambio di libri elettronici per aiuto con la traduzione o il lavoro di traduzione.

Non dovete essere un operaio professionista, solo una persona normale che è interessata nell'assistenza. Dovreste avere un calcolatore o dovreste avere accesso ad un calcolatore alla vostra biblioteca o università o università locale, poiché quelli hanno solitamente collegamenti migliori al Internet. Potete anche stabilire solitamente il vostro proprio cliente LIBERO personale della posta elettronica andando al #### di mail.yahoo.com prego occorrete un momento per trovare l'indirizzo della posta elettronica situato alla parte inferiore o all'estremità di questa pagina. Speriamo che trasmettiate la posta elettronica noi, se questa è di aiuto o di incoraggiamento. Inoltre vi consigliamo metterseli in contatto con riguardo ai libri elettronici che offriamo quello siamo senza costo e

che libero abbiamo molti libri nelle lingue straniere, ma non le disponiamo sempre per ricevere elettronicamente (trasferimento dal sistema centrale verso i satelliti) perché rendiamo soltanto disponibile i libri o i soggetti che sono chiesti. Vi consigliamo continuare a pregare al dio ed a continuare ad imparare circa lui leggendo il nuovo

Testamento. Accogliamo favorevolmente le vostre domande ed osservazioni da posta elettronica.

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Preghiera al dio Caro Dio, Grazie che questo gospel o questo nuovo Testamento è stato liberato in modo che possiamo impararvi più circa. Aiuti prego la gente responsabile del rendere questo libro elettronico disponibile. Conoscete che chi sono e potete aiutarle.

Aiutale prego a potere funzionare velocemente e renda i libri più elettronici disponibili Aiutali prego ad avere tutte le risorse, i soldi, la resistenza ed il tempo di che hanno bisogno per potere continuare a funzionare per voi. Aiuti prego quelli che fanno parte della squadra che le aiuta su una base giornaliera. Prego dia loro la resistenza per continuare e dare ciascuno di loro la comprensione spiritosa per il lavoro che li desiderate fare. Aiuti loro prego ciascuno a non avere timore ed a non ricordarsi di che siete il dio che risponde alla preghiera e che è incaricato di tutto. Prego che consigliereste loro e che li proteggete ed il lavoro & il ministero che sono agganciati dentro.

Prego che li proteggereste dalle forze spiritose o da altri ostacoli che potrebbero nuoc o ritardarli giù. Aiutalo prego quando uso questo nuovo Testamento anche per pensare alla gente che ha reso questa edizione disponibile, di modo che posso pregare per loro ed in modo da può continuare a aiutare più gente.

Prego che mi dareste un amore della vostra parola santa (il nuovo Testamento) e che mi dareste la saggezza ed il discernment spiritosi per conoscerli meglio e per capire il

Prego che dareste la squadra elettronica e coloro del libro che le aiuta la vostra saggezza.

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PORTUGUESE PORTUGUESE

Portuguese Prayer Cristo Pedido a Deus Como orar a Deus
podem ouvir my pedido perguntar Deus dar ajuda a me

Falando ao deus, o criador do universo, senhor:

1. que você daria a mim à coragem pray as coisas que eu necessito pray
2. que você daria a mim à coragem o acreditar e aceitar o que você quer fazer com minha vida, em vez de mim que exalting meus próprios vontade (intenção) acima de seu.
3. que você me daria a ajuda para não deixar meus medos do desconhecido se transformar as desculpas, ou a base para mim para não lhe servir.
4. que você me daria a ajuda para ver e aprender como ter a força espiritual mim necessite (com sua palavra o bible) a) para os eventos adiante e b) para minha própria viagem espiritual pessoal.
5. Que você deus me daria a ajuda para querer lhe servir mais
6. Que você me lembraria falar com você (prayer)when me são frustrados ou na dificuldade, em vez de tentar resolver coisas eu mesmo somente com minha força humana.
7. Que você me daria a sabedoria e um coração encheu-se com a sabedoria bíblica de modo que eu lhe servisse mais eficazmente.
8. Que você me daria um desejo estudar sua palavra, o bible, (o gospel do testament novo de John), em uma base pessoal,
9. que você daria a auxílio a mim de modo que eu pudesse observar coisas no bible (sua palavra) a que eu posso pessoalmente se relacionar, e a que me ajudará compreender o que você me quer fazer em minha vida.
10. Que você me daria o discernment grande, para compreender como explicar a outro que você é, e que eu

poderia aprender como aprender e saber estar acima para você e sua palavra (o bible)

11. Que você traria os povos (ou os Web site) em minha vida que querem o conhecer, e que são fortes em sua compreensão exata de você (deus); e isso você traria povos (ou Web site) em minha vida que poderá me incentivar aprender exatamente como dividir o bible a palavra da verdade (2 timothy 2:15).

12. Que você me ajudaria aprender ter a compreensão grande sobre que versão do bible é a mais melhor, que são a mais exata, e que têm a força & o poder os mais espirituais, e que a versão concorda com os manuscritos originais que você inspirou os autores do testament novo escrever.

13. Que você me daria a ajuda para usar meu tempo em uma maneira boa, e para não desperdiçar minha hora em métodos falsos ou vazios de começar mais perto do deus (mas daquele não seja verdadeiramente bíblico), e onde aqueles métodos não produzem nenhuma fruta espiritual a longo prazo ou durável.

14. Que você me daria o auxílio compreender o que procurar em uma igreja ou em um lugar da adoração, que tipos das perguntas a pedir, e que você me ajudaria encontrar believers ou um pastor com sabedoria espiritual grande em vez das respostas fáceis ou falsas. 15. que você faria com que eu recordasse memorizar sua palavra o bible (tal como Romans 8), de modo que eu pudesse o ter em meu coração e ter minha mente preparada, e estivessem pronto para dar uma resposta a outra da esperança que eu tenho sobre você.

16. Que você me traria a ajuda de modo que meus próprios theology e doutrinas para concordar com sua palavra, o

bible e que você continuaria a me ajudar saber minha compreensão da doutrina pode ser melhorada de modo que meus próprios vida, lifestyle e compreensão continuem a ser mais perto de o que você a quer ser para mim.

17. Que você abriria minha introspecção espiritual (conclusões) mais e mais, e que onde minha compreensão ou percepção de você não são exata, que você me ajudaria aprender quem Jesus Christ é verdadeiramente.

18. Que você me daria a ajuda de modo que eu possa separar todos os rituals falsos de que eu depender, de seus ensinamentos desobstruídos no bible, se alguma de o que eu sou seguinte não são do deus, nem são contrárias a o que você quer nos ensinar - sobre o seguir.

19. Que nenhuma das forças do evil não removeriam a compreensão espiritual que eu tenho, mas rather que eu reteria o conhecimento de como o conhecer e não ser iludido nestes dias do deception espiritual.

20. Que você traria a força espiritual e me ajudaria de modo que eu não seja parte da queda grande afastado ou de nenhum movimento que fosse espiritual forjado a você e a sua palavra holy.

21. Isso se houver qualquer coisa que eu fiz em minha vida, ou alguma maneira que eu não lhe respondi como eu devo ter e aquela está impedindo que eu ande com você, ou ter a compreensão, que você traria aqueles things/responses/events para trás em minha mente, de modo que eu os renunciasses no nome de Jesus Christ, e em todas seus efeitos e conseqüências, e que você substituiria todo o emptiness, sadness ou desespero em minha vida com a alegria do senhor, e que eu estaria focalizado mais na aprendizagem o seguir lendo sua palavra, o bible.

22. Que você abriria meus olhos de modo que eu possa ver e reconhecer claramente se houver um deception grande sobre tópicos espirituais, como compreender este fenômeno (ou estes eventos) de um perspective bíblica, e que você me daria a sabedoria para saber e de modo que eu aprenderei como ajudar a meus amigos e amei (parentes) não ser parte dela.

23. Que você se asseguraria de que meus olhos estejam abertos uma vez e minha mente compreende o significado espiritual dos eventos atuais que ocorrem no mundo, que você prepararia meu coração para aceitar sua verdade, e que você me ajudaria compreender como encontrar a coragem e a força com sua palavra holy, o bible. No nome de Jesus Christ, eu peço estas coisas que confirmam meu desejo ser no acordo sua vontade, e eu estou pedindo sua sabedoria e para ter um amor da verdade, Amen.

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Mais no fundo da página
como ter a vida eternal

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Nós estamos contentes se esta lista (de pedidos do prayer ao deus) puder lhe ajudar. Nós compreendemos que esta não pode ser a mais melhor ou tradução a mais eficaz. Nós compreendemos que há muitas maneiras diferentes de expressar pensamentos e palavras. Se você tiver uma sugestão para uma tradução melhor, ou se você gostar de fazer exame de um pouco de seu tempo nos emitir sugestões, você estará ajudando a milhares dos povos também, que lerão então a tradução melhorada. Nós temos frequentemente um testament novo disponível em sua língua ou nas línguas que são raras ou velhas. Se você estiver procurando um testament novo em uma língua específica, escreva-nos por favor.

Também, nós queremos ser certos e tentamos comunicar às vezes isso, nós oferecemos os livros que não estão livres e que custam o dinheiro. Mas se você não puder ter recursos para alguns daqueles livros eletrônicos, nós podemos frequentemente fazer uma troca de livros eletrônicos para a ajuda com tradução ou trabalho da tradução. Você não tem que ser um trabalhador profissional, only uma pessoa regular que esteja interessada na ajuda.

Você deve ter um computador ou você deve ter o acesso a um computador em sua biblioteca ou faculdade ou universidade local, desde que aqueles têm geralmente conexões melhores ao Internet.

Você pode também geralmente estabelecer seu próprio cliente LIVRE pessoal do correio eletrônico indo ao ### de mail.yahoo.com faz exame por favor de um momento para encontrar o endereço do correio eletrônico ficado situado no fundo ou na extremidade desta página. Nós esperamos que você nos emita o correio eletrônico, se este for da ajuda ou do incentivo. Nós incentivamo-lo também contatar-nos a respeito dos livros eletrônicos que nós oferecemos a isso somos sem custo, e

que livre nós temos muitos livros em línguas estrangeiras, mas nós não as colocamos sempre para receber eletronicamente (download) porque nós fazemos somente disponível os livros ou os tópicos que são os mais pedidos. Nós incentivamo-lo continuar a pray ao deus e a continuar a aprender sobre ele lendo o testament novo. Nós damos boas-vindas a seus perguntas e comentários pelo correio eletrônico.

Por favor ayúdeme saber cómo a tratar con el dificultades
aquel Estoy confrontar con todos los días. Señor Dios ,
Ayúdame querer saber usted Mejor y querer a ayuda otro
Cristianos en mi área y alrededor del mundo. Oro aquel
usted haría dar el Electrónica libro equipo y esos quién obra
en la telas y esos quién ayuda ellas su juicio.

Oro aquel usted haría ayuda el individuo miembros de su familia (y mi familia) a no estar espiritualmente engañado , pero a comprender usted y querer a aceptar y seguir usted en todos los días camino. y YO preguntar usted hacer éstos cosas en nombre de Jesús , Amén ,

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[illegible]

Kjære God , Takk skal du ha det denne Ny Testamentet
er blitt befridd i den grad at vi er dugelig å høre flere om du.
Behage hjelpe folket ansvarlig for gjør denne Elektronisk
bestille anvendelig. Behage hjelpe seg å bli kjøpedyktig
arbeide rask , og lage flere Elektronisk bøker anvendelig
Behage hjelpe seg å ha alle ressursene , pengene , det styrke
og klokken det de nød for at være i stand til oppbevare
arbeider til deres.

Behage hjelpe dem det er del av teamet det hjelpe seg opp på en hverdags basis. Behage gir seg det styrke å fortsette og gir hver av seg det sprit forståelse for det arbeide det du ønske seg å gjøre.

Swedish - Prayer Requests (praying / Talking) to God - explained in Swedish Language

Swedish Prayer Bon till Gud Jesus Hur till Be Hur kann
hora min Hur till fraga Gud till ger hjalp finna ande Ledning
Talande till Gud , skaparen om Universum , den Vår Herre
och Frälsare :

1. så pass du skulle ger till jag tapperheten till be sakerna så
pass Jag nöd till be

2. så pass du skulle ger till jag tapperheten till tro på du och
accept vad du vilja till gör med min liv , i stället för jag
upphoja min äga vilja (avsikt) över din.

3. så pass du skulle ge mig hjälp till inte låta min rädsla om
okänd till bli den ursäkta , eller basisten för jag inte till tjäna
you.

4. så pass du skulle ge mig hjälp till se och till lära sig hur
till har den ande styrka Jag nöd (igenom din uttrycka bibeln
) en) för händelsen före och b) för min äga personlig ande
resa.

5. Så pass du Gud skulle ge mig hjälp till vilja till tjäna Du
mer

6. Så pass du skulle påminna jag till samtal med du
prayerwhen) JAG er frustrerat eller i svårigheten , i stället
för försökande till besluta sakerna mig själv bara igenom
min mänsklig styrka.

7. Så pass du skulle ge mig Visdom och en hjärtan fyllt med
Biblisk Visdom så fakta åt JAG skulle tjäna du mer
effektivt. 8. Så pass du skulle ge mig en önska till studera
din uttrycka , bibeln , (den Ny Testamente Evangelium av
John) , på en personlig basis 9. så pass du skulle ger hjälp

till jag så fakta ät JAG er köpa duktig märka sakerna inne om Bibel (din uttrycka) vilken JAG kanna personlig berätta till , och den där vill hjälpa mig förstå vad du vilja jag till gör i min liv.

10. Så pass du skulle ge mig stor discernment , till förstå hur till förklara till självaste vem du er , och så pass JAG skulle kunde lära sig hur till lära sig och veta hur till löpa upp för du och mig din uttrycka (bibeln)

11. Så pass du skulle komma med folk (eller websites) i min liv vem vilja till veta du och mig , vem de/vi/du/ni är stark i deras exakt förståndet av du (Gud); och Så pass du skulle komma med folk (eller websites) i min liv vem vilja kunde uppmuntra jag till ackurat lära sig hur till fördela bibeln orden av sanning Timothy 215:).

12. Så pass du skulle hjälpa mig till lära sig till har stor förståndet om vilken Bibel version är bäst , vilken är mest exakt , och vilken har mest ande styrka & förmåga , och vilken version samtycke med det original manuskripten så pass du inspirerat författarna om Ny Testamente till skriva.

13. Så pass du skulle ger hjälp till jag till använda min tid i en god väg , och inte till slösa min tid på Falsk eller tom metoderna till komma närmare till Gud (utom så pass blandar inte sant Biblisk), och var den här metoderna produkter ingen for länge siden tid eller varande ande frukt.

14. Så pass du skulle ger hjälp till jag till förstå vad till blick för i en kyrka eller en ställe av dyrkan , vad slagen av spörsmålen till fråga , och så pass du skulle hjälpa mig till finna tro på eller en pastor med stor ande visdom i stället för lätt eller falsk svar.

15. så pass du skulle orsak jag till minas till minnesmärke din uttrycka bibeln (sådan som Romersk 8), så fakta ät JAG kanna har den i min hjärtan och har min sinne beredd , och vara rede till å ger en svar till självaste om hoppa på att Jag har omkring du.

16. Så pass du skulle komma med hjälp till jag så fakta ät min äga theology och doktrin till samtycke med din uttrycka , bibeln och så pass du skulle fortsätta till hjälpa mig veta hur min förståndet av doktrin kanna bli förbättrat så fakta ät min äga liv , livsform och förståndet fortsatt till vara nöjer till vad slut du vilja den till vara för jag.

17. Så pass du skulle öppen min ande inblicken (sluttningarna) mer och mer , och så pass var min förståndet eller uppfattningen av du är inte exakt , så pass du skulle hjälpa mig till lära sig vem Jesus Christ sant är.

18. Så pass du skulle ger hjälp till jag så fakta ät JAG skulle kunde skild från någon falsk ritual vilken Jag har bero på , från din klar undervisning inne om Bibel , eventuell om vad JAG följer är inte av Gud , eller är i strid mot vad du vilja till undervisa oss omkring följande du.

19. Så pass någon pressar av onda skulle inte ta bort någon ande förståndet vilken Jag har , utom hellre så pass JAG skulle hålla kvar kunskap om hur till veta du och mig inte till bli lurat i den här dagen av ande bedrägeri.

20. Så pass du skulle komma med ande styrka och hjälp till jag så fakta ät Jag vill inte till bli del om den Stor Stjärnfall Bort eller av någon rörelse vilken skulle bli spirituallt förfalskad till du och mig till din Helig Uttrycka

21. Så pass om där er något så pass Jag har gjort det min liv , eller någon väg så pass Jag har inte reagerat till du så JAG

skulle har och den där er förhindrande jag från endera vandrare med du , eller har förståndet , så pass du skulle komma med den här sakerna / svaren / händelsen rygg in i min sinne , så fakta ät JAG skulle avsäga sig dem inne om Namn av Jesus Christ , och all av deras verkningen och konsekvenserna , och så pass du skulle sätta tillbaka någon tomhet ,sadness eller förtvivlan i min liv med det Glädje om Vår Herre och Frälsare , och så pass JAG skulle bli mer focusen på inläringen till följa du vid läsande din uttrycka , den Bibel

22. Så pass du skulle öppna min öga så fakta ät JAG skulle kunde klar se och recognize om där er en Stor Bedrägeri omkring Ande ämnena , hur till förstå den här fenomenon (eller de här händelsen) från en Biblisk perspektiv , och så pass du skulle ge mig visdom till veta och så så pass Jag vill lära sig hur till hjälp min vännerna och älskat en (släktingen) inte bli del om it.

23. Så pass du skulle tillförsäkra så pass en gång min öga de/vi/du/ni är öppnat och min sinne förstår den ande mening av ström händelsen tagande ställe på jorden , så pass du skulle förbereda min hjärtan till accept din sanning , och så pass du skulle hjälpa mig förstå hur till finna mod och styrka igenom din Helig Uttrycka , bibeln. Inne om namn av Jesus Christ , JAG fråga om de här sakerna bekräftande min önska till vara i följe avtalen din vilja , och JAG frågar till deras visdom och till har en kärlek om den Sanning Samarbetsvillig

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Mer på botten av Sida
Hur till har Oändlig Liv

Vi er glad om den här lista över (bön anmoder till Gud) är duglig till hjälpa du. Vi förstå den här Maj inte bli den bäst eller mest effektiv översättning. Vi förstå det där de/vi/du/ni är många olik väg av yttranden tanken och orden. Om du har en förslagen för en bättre översättning , eller om du skulle lik till ta en liten belopp av din tid till sända förslag till oss , du vill bli hjälpende tusenden av annan folk också , vem vilja då läsa den förbättrat översättning. Vi ofta har en Ny Testamente tillgänglig i din språk eller i språken så pass de/vi/du/ni är sällsynt eller gammal. Om du er sett för en Ny Testamente i en bestämd språk , behaga skriva till oss. Också , vi behov till vara säker och försök till meddela så pass ibland , vi gör erbjudande bokna så pass blandar inte Fri och så pass gör kostnad pengar. Utom om du kan icke har råd med det något om den här elektronisk bokna , vi kanna ofta gör en byta av elektronisk bokna för hjälp med översättning eller översättning verk.

Du hade inte till vara en professionell arbetaren , enda et par regelbunden person vem er han intresserad i hjälpende. Du borde har en computern eller du borde ha ingång till en computern på din lokal bibliotek eller college eller universitet , sedan dess den här vanligtvis har bättre förbindelserna till Internet. Du kanna också vanligtvis grunda din äga personlig FRI elektronisk sända med posten redovisa vid går till mail.yahoo.com

Behaga ta en stund till finna den elektronisk sända med posten adress lokaliserat nederst eller slutet av den här sida. Vi hoppas du vill sända elektronisk sända med posten till oss , om den här er av hjälp eller uppmuntran. Vi också uppmuntra du till komma i kontakt med oss angående Elektronisk Bokna så pass vi erbjudande så pass de/vi/du/ni är utan kostnad , och fri.

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Destament gollyngwyd fel a allwn at ddysg hychwaneg

a achlesech 'u chan 'r 'n Ysbrydol Grymoedd ai arall
rhwystrau a could amhara 'u ai arafa 'u i lawr.
Blesio chyfnertha 'm pryd Arfera hon 'n Grai Destament at
hefyd dybied chan 'r boblogi a wedi gwneud hon argraffiad
ar gael , fel a Alla gweddïo am 'u a fel allan arhosa at
chyfnertha hychwaneg boblogi Archa a anrhegech 'm
anwylaeth chan 'ch 'n gysegr-lân Eiria ('r 'n Grai Destament
) , a a anrhegech 'm 'n ysbrydol callineb a ddirnadaeth at
adnabod gwellhawch a at ddeall 'r atalnod chan amsera a jm
yn bucheddu i mewn. Blesio chyfnertha 'm at adnabod fel at
ymdrin 'r afrwyddinebau a Dwi wynebedig ag ddiwedydd.
Arglwydd Celi , Chyfnertha 'm at angen at adnabod
gwellhawch a at angen at chyfnertha arall Cristnogion i
mewn 'm arwynebedd a am 'r byd. Archa a anrhegech 'r
Electronic llyfr heigia a hynny a gweithia acha 'r website a
hynny a chyfnertha 'u 'ch callineb. Archa a chyfnerthech 'r
hunigol aelodau chan 'n hwy deulu (a 'm deulu) at mo bod
'n ysbrydol dwylledig , namyn at ddeall 'ch a at angen at
chymer a canlyn 'ch i mewn 'n bob ffordd. a Archa 'ch at
gwna hyn bethau i mewn 'r enwa chan Iesu , Amen ,

Iceland – Icelandic

Prayer Isceland Icelandic Jesus Kristur Baen til Guo
Hvernig til Bioja Hvernig geta spyrja gefa hjalpa andlegur
Leiosogn

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Tal til Guð the Skapari af the Alheimur the Herra :

1. Þessi þú vildi gefa til mig the hugrekki til biðja the hlutur þessi ÉG þörf til biðja
2. Þessi þú vildi gefa til mig the hugrekki til trúa þú og þiggja hvaða þú vilja til komast af með minn líf , í staðinn af mig upphefja minn eiga vilja (ásetningur) yfir þinn.
3. Þessi þú vildi gefa mig hjálpa til ekki láta minn ógurlegur af the óþekktur til verða the afsökun , eða the undirstaða fyrir mig ekki til bera fram you. 4. Þessi þú vildi gefa mig hjálpa til sjá og til læra hvernig til hafa the andlegur styrkur ÉG þörf (í gegnum þinn orð the Biblía a) fyrir the atburður á undan) og b) fyrir minn eiga persónulegur andlegur ferð.
5. Þessi þú Guð vildi gefa mig hjálpa til vilja til bera fram Þú fleiri 6. Þessi þú vildi minna á mig til tala með þú prayerwhen) ÉG er svekktur eða í vandi , í staðinn af erfiður til ásetningur hlutur ég sjálfur eini í gegnum minn mannlegur styrkur.
7. Þessi þú vildi gefa mig Viska og a hjarta fiskflak með Biblíulegur Viska svo þessi ÉG vildi bera fram þú fleiri á áhrifaríkan hátt.
8. Þessi þú vildi gefa mig a löngun til nema þinn orð the Biblía the Nýja testamentið Guðspjall af Klósett) , á a persónulegur undirstaða
9. Þessi þú vildi gefa aðstoð til mig svo þessi ÉG er fær til taka eftir hlutur í the Biblía (þinn orð) hver ÉG geta persónulega segja frá til , og þessi vilja hjálpa mig skilja hvaða þú vilja mig til gera út af við minn líf.

10. Þessi þú vildi gefa mig mikill skarpskyggni , til skilja hvernig til útskýra til annar hver þú ert , og þessi ÉG vildi vera fær til læra hvernig til læra og vita hvernig til standa með þú og þinn orð the Biblía)

11. Þessi þú vildi koma með fólk (eða websites) í minn líf hver vilja til vita þú , og hver ert sterkur í þeirra nákvæmur skilningur af þú (guð); og Þessi þú vildi koma með fólk (eða websites) í minn líf hver vilja vera fær til hvetja mig til nákvæmur læra hvernig til deila the Biblía the orð guðs sannleikur (2 Hræðslugjarn 215:).

12. Þessi þú vildi hjálpa mig til læra til hafa mikill skilningur óður í hver Biblía útgáfa er bestur , hver er nákvæmur , og hver hefur the andlegur styrkur & máttur , og hver útgáfa samþykkja með the frumeintak handrit þessi þú blása í brjóst the ritstörf af the Nýja testamentið til skrifa.

13. Þessi þú vildi gefa hjálpa til mig til nota minn tími í góð kaup vegur , og ekki til sóa minn tími á Falskur eða tómur aðferð til fá loka til Guð (en þessi ert ekki hreinskilnislega Biblíulegur), og hvar þessir aðferð ávextir og grænmeti neitun langur orð eða varanlegur andlegur ávöxtur.

14. Þessi þú vildi gefa aðstoð til mig til skilja hvaða til leita að í a kirkja eða a staður af dýrkun , hvaða góður af spurning til spyrja , og þessi þú vildi hjálpa mig til finna trúmaður eða a prestur með mikill andlegur viska í staðinn af þægilegur eða falskur svar.

15. þessi þú vildi orsök mig til muna til leggja á minnið þinn orð the Biblía (svo sem eins og Latneskt letur 8), svo þessi ÉG geta hafa það í minn hjarta og hafa minn hugur tilbúinn , og vera tilbúinn til gefa óákveðinn greinir í ensku svar til annar af the von þessi ÉG hafa óður í þú.

16. Þessi þú vildi koma með hjálpa til mig svo þessi minn eiga guðfræði og kenning til vera í samræmi við þinn orð the Biblía og þessi þú vildi halda áfram til hjálpa mig vita hvernig minn skilningur af kenning geta vera bæta svo þessi minn eiga líf lifestyle og skilningur halda áfram til vera loka til hvaða þú vilja það til vera fyrir mig.

17. Þessi þú vildi opinn minn andlegur innsýn (endir) fleiri og fleiri , og þessi hvar minn skilningur eða skynjun af þú er ekki nákvæmur , þessi þú vildi hjálpa mig til læra hver Jesús Kristur hreinskilnislega er.

18. Þessi þú vildi gefa hjálpa til mig svo þessi ÉG vildi vera fær til aðskilinn allir falskur helgisiðir hver ÉG hafa ósjálfstæði á , frá þinn bjartur kennsla í the Biblía , ef allir af hvaða ÉG er hópur stuðningsmanna er ekki af Guð , eða er gegn hvaða þú vilja til kenna okkur óður í hópur stuðningsmanna þú.

19. Þessi allir herafli af vondur vildi ekki taka burt allir andlegur skilningur hver ÉG hafa , en fremur þessi ÉG vildi halda the vitneskja af hvernig til vita þú og ekki til vera blekkja í þessir sem minnir á gömlu dagana) af andlegur blekking.

20. Þessi þú vildi koma með andlegur styrkur og hjálpa til mig svo þessi ÉG vilja ekki til vera hluti af the Mikill Bylta Burt eða af allir hreyfing hver vildi vera andlegur fölsun til þú og til þinn Heilagur Orð

21. Þessi ef there er nokkuð þessi ÉG hafa búinn minn líf , eða allir vegur þessi ÉG hafa ekki sá sem svarar til þú eins og ÉG öxl hafa og þessi er sem koma má í veg fyrir eða afstýra mig frá annar hvor gangandi með þú , eða having skilningur , þessi þú vildi koma með þessir hlutur / svar /

atburður bak inn í minn hugur , svo þessi ÉG vildi afneita þá í the Nafn af Jesús Kristur , og ekki minna en þeirra áhrif og afleiðing , og þessi þú vildi skipta um allir tótleiki ,sadness eða örvænting í minn líf með the Gleði af the Herra , og þessi ÉG vildi vera fleiri brennidepill á lærdómur til fylgja þú við lestur þinn orð the Biblía

22. Þessi þú vildi opinn minn auglýsing svo þessi ÉG vildi vera fær til greinilega sjá og þekkjanlegur ef there er a Mikill Blekking óður í Andlegur atriði , hvernig til skilja this q (eða þessir atburður) frá a Biblíulegur yfirsýn , og þessi þú vildi gefa mig viska til vita og svo þessi ÉG vilja læra hvernig til hjálpa minn vinátta og ást sjálfur (ættingi) ekki vera hluti af it.

23. Þessi þú vildi tryggja þessi einu sinni minn auglýsing ert opnari og minn hugur skilja the andlegur merking af straumur atburður hrífandi staður í the veröld , þessi þú vildi undirbúa minn hjarta til þiggja þinn sannleikur , og þessi þú vildi hjálpa mig skilja hvernig til finna hugrekki og styrkur í gegnum þinn Heilagur Orð the Biblía. Í the nafn af Jesús Kristur , ÉG spyrja fyrir þessir hlutur staðfesta minn löngun til vera í samkomulag þinn vilja , og ÉG er asking fyrir þinn viska og til hafa a ást af the Sannleikur Móttækilegur

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Fleiri á the Botn af Blaðsíða
Hvernig til hafa Eilífur Líf

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Við ert glaður ef this listi (af bæn beiðni til Guð) er fær til aðstoða þú. Við skilja this mega ekki vera the bestur eða árangursríkur þýðing. Við skilja þessi there ert margir ólíkur lífnaðarhættir af tjáning hugsun og orð. Ef þú hafa a uppástunga fyrir a betri þýðing , eða ef þú vildi eins og til

taka a lítill magn af þinn tími til senda uppástunga til okkur , þú vilja vera skammtur þúsund af annar fólk einnig , hver vilja þá lesa the bæta þýðing.

Við oft hafa a Nýja testamentið laus í þinn tungumál eða í tungumál þessi ert sjaldgæfur eða gamall. Ef þú ert útlit fyrir a Nýja testamentið í a sérstakur tungumál , þóknast skrifa til okkur. Einnig , við vilja til vera viss og reyna til miðla þessi stundum , við gera tilboð bók þessi ert ekki Frjáls og þessi gera kostnaður peningar. En ef þú geta ekki hafa efni á sumir af þessir raftæknilegur bók , við geta oft gera óákveðinn greinir í ensku skipti af raftæknilegur bók fyrir hjálpa með þýðing eða þýðing vinna. Þú gera ekki verða að vera a faglegur verkamaður , eini a venjulegur manneskja hver er áhugasamur í skammtur. Þú öxl hafa a tölva eða þú öxl hafa aðgangur til a tölva á þinn heimamaður bókasafn eða háskóli eða háskóli , síðan þessir venjulega hafa betri tengsl til the. Þú geta einnig venjulega stofnsetja þinn eiga persónulegur FRJÁLS raftæknilegur póstur reikningur við að fara til mail.yahoo.com

Þóknast taka a augnablik til finna the raftæknilegur póstur heimilisfang staðgreina á the botn eða the endir af this blaðsíða. Við von þú vilja senda raftæknilegur póstur til okkur , ef this er af hjálpa eða hvatning. Við einnig hvetja þú til snerting okkur viðvirkjandi Raftæknilegur Bók þessi við tilboð þessi ert án kostnaður , og frjáls.

Við gera hafa margir bók í erlendum tungumál , en við gera ekki alltaf staður þá til taka á móti electronically (sækja skrá af fjarlægri tölvu) því við eini gera laus the bók eða the atriði þessi ert the beiðni. Við hvetja þú til halda áfram til biðja til Guð og til halda áfram til læra óður í Hann við

lestur the Nýja testamentið. Við velkominn þinn spurning og athugasemd við raftæknilegur póstur.

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Danish - Danemark

Danish - Prayer Requests (praying / Talking) to God - explained in Danish Language

Prayer Danish Dannish Denmark Jesus Bon hen til God Hvor Bed
kunne hore mig Hvor opfordre indromme haelp hen mig

Taler hen til God , den Skaberen i den Alt , den Lord : 1. at
jer ville indrømme hen til mig den mod hen til bed den sager
at JEG sayn hen til bed

2. at jer ville indrømme hen til mig den mod hen til tro jer og optage hvad jer ville gerne lave hos mig liv , istedet for mig ophøje mig besidde vil (hensigt) ovenfor jeres.

3. at jer ville indrømme mig hjælp hen til ikke lade mig skræk i den ubekendt hen til blive den bede om tilgivelse , eller den holdepunkt nemlig mig ikke hen til anrette you.

4. at jer ville indrømme mig hjælp hen til se efter og hen til lære hvor hen til nyde den appel kræfter JEG savn (igennem jeres ord den Bibel) en) nemlig den begivenheder foran og b) nemlig mig besidde personlig appel rejse.

5. At jer God ville indrømme mig hjælp hen til ville gerne anrette Jer flere

6. At jer ville erindre mig hen til samtale hos jer prayerwhen) Jeg er kuldkastet eller i problem , istedet for prøver hen til løse sager selv bare igennem mig human kræfter.

7. At jer ville indrømme mig Klogskab og en hjerte fyldte hos Bibelsk Klogskab i den grad at JEG ville anrette jer flere effektive.

8. At jer ville indrømme mig en lyst hen til læse jeres ord , den Bibel , (den Ny Testamente Gospel i John), oven på en personlig holdepunkt

9. at jer ville indrømme hjælp hen til mig i den grad at Jeg er købedygtig mærke sager i den Bibel (jeres ord) hvilke JEG kunne jeg for mit vedkommende henhøre til , og at vil hjælp mig opfatte hvad jer savn mig hen til lave i mig liv.

10. At jer ville indrømme mig stor discernment , hen til opfatte hvor hen til forklare hen til andre hvem du er , og at JEG ville være i stand til lære hvor hen til lære og kende hvor hen til rage op nemlig jer og jeres ord (den Bibel)

11. At jer ville overbringe folk (eller websites) i mig liv hvem ville gerne kende jer , og hvem er kraftig i deres nøjagtig opfattelse i jer God); og At jer ville overbringe folk (eller websites) i mig liv hvem vil være i stand til give mod mig hen til akkurat lære hvor hen til skille den Bibel den ord i sandhed Timothy 215:).

12. At jer ville hjælp mig hen til lære hen til nyde stor opfattelse hvorom Bibel gengivelse er bedst , hvilke er højst nøjagtig , og hvilke har den højst appel kræfter & kraft , og hvilke gengivelse indvilliger hos den selvstændig håndskreven at jer inspireret den forfatteres i den Ny Testamente hen til skriv.

13. At jer ville indrømme hjælp hen til mig hen til hjælp mig gang i en artig måde , og ikke hen til affald mig gang oven på Falsk eller indholdsløs metoder hen til komme nærmere hen til God (men at er ikke sandelig Bibelsk), og der hvor dem metoder opføre for ikke så længe siden periode eller varer appel fruit.

14. At jer ville indrømme hjælp hen til mig hen til opfatte hvad hen til kigge efter i en kirke eller en opstille i andagtsøgende , hvad arter i spørgsmål hen til opfordre , og at jer ville hjælp mig hen til hitte tro eller en sidst hos stor appel klogskab istedet for nemme eller falsk svar.

15. at jer ville hidføre mig hen til huske hen til lære udenad jeres ord den Bibel (såsom Romersk 8), i den grad at JEG kunne nyde sig i mig hjerte og nyde mig indre forberedt , og være rede til at indrømme en besvare hen til andre i den håbe på at Jeg har omkring jer.

16. At jer ville overbringe hjælp hen til mig i den grad at mig besidde theology og doctrines hen til samtykke med jeres ord , den Bibel og at jer ville fortsætte hen til hjælp mig kende hvor mig opfattelse i doctrine kan forbedret i den grad at mig besidde liv lifestyle og opfattelse fortsætter at blive nøjere hvortil jer savn sig at blive nemlig mig.

17. At jer ville lukke op mig appel indblik (afslutninger) flere og flere , og at der hvor mig opfattelse eller opfattelsesevne i jer er ikke nøjagtig , at jer ville hjælp mig hen til lære hvem Jesus Christ sandelig er.

18. At jer ville indrømme hjælp hen til mig i den grad at JEG ville være i stand til selvstændig hvilken som helst falsk rituals hvilke Jeg har afhænge oven på , af jeres slette lærer i den Bibel , eventuel hvoraf Jeg er næste er ikke i God

, eller er imod hvad jer ville gerne belære os omkring næste jer.

19. At hvilken som helst tvinger i dårlig ville ikke holde bortrejst hvilken som helst appel opfattelse hvilke Jeg har , men nærmest at JEG ville beholde den kundskab i hvor hen til kende jer og ikke at blive narrede i i denne tid i appel bedrag.

20. At jer ville overbringe appel kræfter og hjælp hen til mig i den grad at Ja ikke at blive noget af den Stor Nedadgående Bortrejst eller i hvilken som helst bevægelse som kunne være spiritually counterfeit hen til jer og hen til jeres Hellig Ord

21. At selv om der er alt at Jeg har skakmat mig liv , eller hvilken som helst måde at Jeg har ikke reageret hen til jer nemlig JEG burde nyde og det vil sige afholder mig af enten den ene eller den anden af omvandrende hos jer , eller har opfattelse , at jer ville overbringe dem sager / svar / begivenheder igen i mig indre , i den grad at JEG ville afstå fra sig i den Benævne i Jesus Christ , og al i deres effekter og følger , og at jer ville skifte ud hvilken som helst tomhed ,sadness eller opgive håbet i mig liv hos den Glæde i den Lord , og at JEG ville være flere indstille oven på indlæring hen til komme efter jer af læsning jeres ord , den Bibel

22. At jer ville lukke op mig øjne i den grad at JEG ville være i stand til klart se efter og anerkende selv om der er en Stor Bedrag omkring Appel emner , hvor hen til opfatte indeværende phenomenon (eller disse begivenheder) af en Bibelsk perspektiv , og at jer ville indrømme mig klogskab hen til kende hvorfor at Ja lære hvor hen til hjælp mig bekendte og elske ones (slægtninge) ikke være noget af it.

23. At jer ville sikre sig at når først mig øjne er anlagde og mig indre forstår den appel vægt i indeværende begivenheder indtagelse opstille på jorden , at jer ville lægge til rette mig hjerte hen til optage jeres sandhed , og at jer ville hjælp mig opfatte hvor hen til hitte mod og kræfter igennem jeres Hellig Ord , den Bibel. I den benævne i Jesus Christ , JEG anmode om disse sager bekræftende mig lyst at blive overensstemmende jeres vil , og Jeg er bede om nemlig jeres klogskab og hen til nyde en kærlighed til den Sandhed Amen

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Flere forneden Side

Hvor hen til nyde Evig Liv

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Vi er glad selv om indeværende liste over (bøn anmoder hen til God) er kan hen til hjælpe jer. Vi opfatte indeværende må ikke være den bedst eller højst effektiv gengivelse. Vi er klar over, at der er mange anderledes veje i gengivelse indfald og ord. Selv om du har en henstilling nemlig en bedre gengivelse , eller selv om jer ville gerne hen til holde en ringe beløb i jeres gang hen til sende antydninger hen til os , jer vil være hjælp tusindvis i andre ligeledes , hvem vil så er der ikke mere læse den forbedret gengivelse.

Vi ofte nyde en Ny Testamente anvendelig i jeres sprog eller i sprogene at er sjælden eller forhenværende. Selv om du er ser ud nemlig en Ny Testamente i en specifik sprog , behage henvende sig til os. Ligeledes , vi ville gerne være sikker og prøve hen til overfører at engang imellem , vi lave pristilbud bøger at er ufri og at lave omkostninger penge. Men selv om jer kan ikke afgive noget af dem elektronisk bøger , vi kunne ofte lave en udveksle i elektronisk bøger nemlig

hjælp hos gengivelse eller gengivelse arbejde. Jer som ikke har at blive en professional arbejder , kun få sand pågældende hvem er interesseret i hjælp.

Jer burde nyde en computer eller jer burde have adgang til en computer henne ved jeres lokal bibliotek eller kollegium eller universitet , siden dem til hverdag nyde bedre slægtskaber hen til den indre. Jer kunne ligeledes til hverdag indrette jeres besidde personlig **OMKOSTNINGSFRIT** elektronisk indlevere beretning af igangværende hen til mail.yahoo.com

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Behage holde for et øjeblik siden hen til hitte den elektronisk indlevere henvende placeret nederst eller den enden på legen indeværende side. Vi håb jer vil sende elektronisk indlevere hen til os , selv om indeværende er i hjælp eller ophjælpning. Vi ligeledes give mod jer hen til henvende sig til os med henblik på Elektronisk Bøger at vi pristilbud at er uden omkostninger , og omkostningsfrit.

Vi lave nyde mange bøger i udenlandsk sprogene , men vi lave ikke altid opstille sig hen til byde velkommen elektronisk (dataoverføre) fordi vi bare skabe anvendelig den bøger eller den emner at er den højst anmodede.

Vi give mod jer hen til fortsætte hen til bed hen til God og hen til fortsætte hen til lære omkring Sig af læsning den Ny Testamente. Vi velkommen jeres spørgsmål og bemærkninger af elektronisk indlevere.

[illegible]

Norway - Norway – Norwegian -

Norway - Prayer Requests (praying) to God - explained in Norwegian Language

Norway Norwegian Nordic Prayer Jesus Christ a God Hvor Be kanne hore meg bonn anmode gir hjelpe meg finner sprit Som kan ledes

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Snakker å God , skaperen av det Univers , det Lord :

1. det du ville gir å meg taperhet å be tingene det JEG nød å be
2. det du ville gir å meg taperhet å mene du og godkjenne hva du vil gjerne gjøre med meg livet , istedet for meg opphøye meg egen ville (hensikten) over din.
3. det du ville gir meg hjelpe å ikke utleie meg rank av det ubekjent å bli det be om tilgivelse , eller grunnlaget for meg ikke for å anrette you.
4. det du ville gir meg hjelpe å se og å høre hvor å har den sprit styrke JEG nød (igjennom din ord bibelen) en) for begivenhetene for ut og b) for meg egen personlig sprit reise.
5. Det du God ville gir meg hjelpe å vil gjerne anrette Du flere
6. Det du ville minne meg å samtalen med du prayerwhen) JEG er frustrert eller inne problemet , istedet for prøver å løse saker meg selv bare igjennom meg human styrke.

7. Det du ville gir meg Klokskap og en hjertet fylte med Bibelsk Klokskap i den grad at JEG ville anrette du flere effektivt.

8. Det du ville gir meg en ønske å studere din ord , bibelen , (det Ny Testamentet Gospel av John), opp på en personlig basis

9. det du ville gir assistanse å meg i den grad at JEG er kjøpedyktig legge merke til saker inne bibelen (din ord) hvilke JEG kanne personlig fortelle til , og det vill hjelpe meg oppfatte hva du ønske meg å gjøre inne meg livet.

10. Det du ville gir meg stor discernment , å oppfatte hvor å forklare å andre hvem du er , og det JEG ville være i stand til høre hvor å høre og vite hvor å stå opp for du og din ord (bibelen)

11. Det du ville bringe folk (eller websites) inne meg livet hvem vil gjerne vite du , og hvem er kraftig inne deres akkurat forståelse av du God); og Det du ville bringe folk (eller websites) inne meg livet hvem ville være i stand til oppmuntre meg å akkurat høre hvor å dividere bibelen ordet av sannhet (Timothy 215:).

12. Det du ville hjelpe meg å høre å ha stor forståelse om hvilken Bibel versjon er best , hvilke er høyst akkurat , og hvilke har de fleste sprit styrke & makt , og hvilke versjon avtaler med det original manuskriptet det du inspirert forfatterne av det Ny Testamentet å skrive.

13. Det du ville gir hjelpe å meg å bruk meg tid inne en fint vei , og ikke for å sløseri meg tid opp på False eller tom emballasje metoder å komme nærmere å God (bortsett fra

det er ikke virkelig Bibelsk), og der hvor dem metoder tilvirke for ikke så lenge siden frist eller varer sprit fruit.

14. Det du ville gir assistanse å meg å oppfatte hva å kikke etter inne en kirken eller en sted av -tilbeder , hva arter av spørsmål å anmode , og det du ville hjelpe meg å finner mene eller en fortid med stor sprit klokskap istedet for lett eller false svar.

15. det du ville anledning meg å erindre å huske din ord bibelen (som Romersk 8), i den grad at JEG kanne ha den inne meg hjertet og ha meg sinn ferdig , og være rede til å gir en svaret å andre av det håpe på at JEG ha om du.

16. Det du ville bringe hjelpe å meg i den grad at meg egen theology og doctrines å være enig i din ord , bibelen og det du ville fortsette å hjelpe meg vite hvor meg forståelse av doctrine kan forbedret i den grad at meg egen livet lifestyle og forståelse fortsetter å bli nøyere hvorfor du ønske den å bli for meg.

17. Det du ville åpen meg sprit innblikk (konklusjonene) flere og flere , og det der hvor meg forståelse eller oppfattelse av du er ikke akkurat , det du ville hjelpe meg å høre hvem Jesus Christ virkelig er.

18. Det du ville gir hjelpe å meg i den grad at JEG ville være i stand til separat alle false rituals hvilke JEG ha avhenge opp på , fra din helt lærer inne bibelen , eventuell av hva JEG følger er ikke av God , eller er i motsetning til hva du vil gjerne lære oss om fulgte du.

19. Det alle presser av dårlig ville ikke ta fjerne alle sprit forståelse hvilke JEG ha , bortsett fra temmelig det JEG ville selge i detalj kjennskapen til hvor å vite du og ikke for å være narret inne i disse dager av sprit bedrag.

20. Det du ville bringe sprit styrke og hjelpe å meg i den grad at Jeg vil ikke for å være del av det Stor Faller Fjerne eller av alle bevegelse hvilket kunne være spiritually counterfeit å du og å din Hellig Ord

21. Det hvis det er alt det JEG ha gjort det meg livet , eller alle vei det JEG ha ikke reagert å du idet JEG burde ha og det er forhindrer meg fra enten den ene eller den andre av gåing med du , eller har forståelse , det du ville bringe dem saker / svar / begivenheter rygg i meg sinn , i den grad at JEG ville renonsere på seg inne navnet av Jesus Christ , og alle av deres virkninger og konsekvensene , og det du ville ombytte alle tomhet ,sadness eller gi opp håpet inne meg livet med det Glede av det Lord , og det JEG ville være flere fokusere opp på innlæring å følge etter etter du av lesing din ord , det Bibel

22. Det du ville åpen meg eyes i den grad at JEG ville være i stand til klare se og anerkjenne hvis det er en Stor Bedrag om Sprit emner , hvor å oppfatte denne phenomenon (eller disse begivenheter) fra en Bibelsk perspektiv , og det du ville gir meg klokskap å vite hvorfor det Jeg vil høre hvor å hjelpe meg venner og elsket seg (slektningene) ikke være del av it.

23. Det du ville sikre det en gang meg eyes er åpen og meg sinn forstår det sprit vekt av aktuelle begivenheter tar sted på jorden , det du ville forberede meg hjertet å godkjenne din sannhet , og det du ville hjelpe meg oppfatte hvor å finner tapperheten og styrke igjennom din Hellig Ord , bibelen. Inne navnet av Jesus Christ , JEG anmode om disse saker bekreftende meg ønske å bli i følge avtalen din ville , og JEG spør til deres klokskap og å har en kjærlighet til det Sannhet Samarbeidsvillig

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Flere på bunnen av Side
Hvor å ha Evig Livet

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Vi er glad hvis denne liste over (bønn anmoder å God) er dugelig å hjelpe du. Vi oppfatte denne kanskje ikke være det best eller høyst effektiv oversettelse. Vi forstå det der er mange annerledes veier av gjengivelsen innfall og ord. Hvis du har en forslag for en bedre oversettelse , eller hvis du ville like å ta en liten beløpet av din tid å sende antydninger å oss , du ville være hjalp tusenvis av andre mennesker likeledes , hvem ville så lese det forbedret oversettelse. Vi ofte har en Ny Testamentet anvendelig inne din omgangsspråk eller inne språkene det er sjelden eller gamle. Hvis du er ser for en Ny Testamentet inne en spesifikk omgangsspråk , behage skrive til oss. Likeledes , vi vil gjerne være sikker og prøve å meddele det en gang imellom , vi gjøre tilbud bøker det er ufri og det gjøre bekostning pengene.

Bortsett fra hvis du kan ikke by noen av dem elektronisk bøker , vi kanne ofte gjøre en bytte av elektronisk bøker for hjelpe med oversettelse eller oversettelse arbeide. Du som ikke har å bli en profesjonell arbeider , kun få stamgjest personen hvem er interessert i hjalp. Du burde har en computer eller du burde ha adgang til en computer for din innenbys bibliotek eller universitet eller universitet , siden dem vanligvis ha bedre forbindelser å det sykehuslege. Du kanne likeledes vanligvis opprette din egen personlig LEDIG elektronisk innlevere regningen av går å mail.yahoo.com

Behage ta en øyeblikk å finner det elektronisk innlevere henvende seg lokalisert nederst eller utgangen av denne side. Vi håpe du ville sende elektronisk innlevere å oss ,

εργασία ότι τους θέλετε για να κάνετε. Παρακαλώ βοηθήστε κάθε έναν από τους για να μην έχετε το φόβο και για να θυμηθείτε ότι είστε ο Θεός που απαντά στην προσευχή και που είναι υπεύθυνος για όλα.

Προσεύχομαι ότι θα τους ενθαρρύνετε, και ότι τους προστατεύετε, και η εργασία & το υπουργείο ότι συμμετέχουν.

Προσεύχομαι ότι θα τους προστατεύετε από τις πνευματικές δυνάμεις ή άλλα εμπόδια που θα μπορούσαν να τους βλάψουν ή να τους επιβραδύνουν. Παρακαλώ με βοηθήστε όταν χρησιμοποιώ αυτήν την νέα διαθήκη για να σκεφτώ επίσης τους ανθρώπους που έχουν καταστήσει αυτήν την έκδοση διαθέσιμη, έτσι ώστε μπορώ να προσεηθώ για τους και έτσι μπορούν να συνεχίσουν να βοηθούν περισσότερους ανθρώπους.

Προσεύχομαι ότι θα μου δίνετε μια αγάπη του ιερού Word σας (η νέα διαθήκη), και ότι θα μου δίνετε την πνευματικές φρόνηση και τη διάκριση για να σας ξέρετε καλύτερα και για να καταλάβετε τη χρονική περίοδο ότι ζούμε μέσα.

Παρακαλώ με βοηθήστε για να ξέρετε πώς να εξετάσει τις δυσκολίες ότι έρχομαι αντιμέτωπος με κάθε ημέρα. Ο Λόρδος God, με βοηθά για να θελήσει να σας ξέρει καλύτερα και να θελήσει να βοηθήσει άλλους Χριστιανούς στην περιοχή μου και σε όλο τον κόσμο.

Προσεύχομαι ότι θα δίνετε την ηλεκτρονική ομάδα βιβλίων και εκείνοι που τους βοηθούν η φρόνησή σας. Προσεύχομαι ότι θα βοηθούσατε τα μεμονωμένα μέλη της οικογένειάς τους (και της οικογένειάς μου) για να εξαπατηθείτε όχι πνευματικά, αλλά για να σας καταλάβετε και για να θελήσετε να σας δεχτείτε και να ακολουθήσετε με κάθε τρόπο. Επίσης παρέχετε μας την άνεση και οδηγίες σε αυτούς τους χρόνους και σας ζητώ για να κάνω αυτά τα πράγματα στο όνομα του Ιησού, Amen,

Request to God – in Turkish/Turc/Turkei/Turque

sevgili mabut , eyvallah adl. şu bu İncil bkz. have be serbest bırakmak takı biz are güçlü -e doğru öğrenmek daha hakkında sen. mutlu etmek yardım etmek belgili tanımlık insanlar -den sorumlu için yapım bu elektronik kitap elde edilebilir. mutlu etmek yardım etmek onları -e doğru muktedir iş hızlı , ve yapmak daha elektronik kitap elde edilebilir mutlu etmek yardım etmek onları -e doğru -si olmak tüm belgili tanımlık kaynak , belgili tanımlık para , belgili tanımlık güç ve belgili tanımlık zaman adl. şu onlar lüzum için muktedir almak çalışma için sen. mutlu etmek yardım etmek o adl. şu are bölüm -in belgili tanımlık takım adl. şu yardım etmek onları üstünde an her temel.

mutlu etmek vermek onları belgili tanımlık güç -e doğru devam etmek ve vermek her -in onları belgili tanımlık ruhanî basiret için belgili tanımlık iş adl. şu sen istemek onları -e doğru yapmak. mutlu etmek yardım etmek her -in onları -e doğru değil -si olmak korkmak ve -e doğru anımsamak adl. şu sen are belgili tanımlık mabut kim yanıt dua ve kim bkz. be içinde fiyat istemek -in her şey.

I dua etmek adl. şu sen -cekti yüreklendirmek onları , ve adl. şu sen korumak onları , ve belgili tanımlık iş & bakanlık adl. şu onlar are meşgul içinde. I dua etmek adl. şu sen -cekti korumak onları --dan belgili tanımlık ruhanî güç ya da diğer engel adl. şu -ebil zarar onları ya da yavaş onları aşağı. mutlu etmek yardım etmek beni ne zaman I kullanma bu İncil -e doğru da düşün belgili tanımlık insanlar kim -si olmak -den yapılmış bu baskı elde edilebilir , takı I -ebilmek dua etmek için onları vesaire onlar -ebilmek devam etmek -e doğru yardım etmek daha insanlar I dua etmek adl. şu sen -cekti vermek beni a aşk -in senin kutsal kelime (belgili tanımlık İncil), ve adl. şu sen -cekti vermek beni ruhanî akıllılık ve discernment -e doğru bilmek sen daha iyi ve -e doğru anlamak belgili tanımlık döndürmemem adl. şu biz are canlı içinde.

mutlu etmek yardım etmek beni -e doğru bilmek nasıl -e doğru dağıtmak ile belgili tanımlık müşkülât adl. şu I am karşı koymak ile her gün. efendi mabut , yardım etmek beni -e doğru istemek -e doğru bilmek sen daha iyi ve -e doğru istemek -e doğru yardım etmek diğer Hristiyan içinde benim alan ve çevrede belgili tanımlık dünya.

I dua etmek adl. şu sen -cekti vermek belgili tanımlık elektronik kitap takım ve o kim iş üstünde belgili tanımlık website ve o kim yardım etmek onları senin akıllılık. I dua etmek adl. şu sen -cekti yardım etmek belgili tanımlık bireysel aza -in onların aile (ve benim aile) -e doğru değil var olmak ruhanî aldatmak , ama -e doğru anlamak sen ve -e doğru istemek -e doğru almak ve izlemek sen içinde her yol. ve I sormak sen -e doğru yapmak bunlar eşya adına Isa , amin.

[PS Note to All: Obviously, this is not the best or a perfect translation. But at least it demonstrates that we made an effort. The question is whether to invest time in translation or whether to invest time in obtaining more books to post and make available in electronic or PDF or Ebook format. We welcome Volunteers, helpers and Volunteer Translators. Not everyone would like everything in any Book, but those who complain are often not the ones who do the actual work. Usually, if you are in a nation far away, prayers for us is the best way to help].

German – Deutsch - Allemand

German - Prayer Requests (praying / Talking) to God - explained in German Language

1., die Sie zu mir dem Mut, die Sachen zu beten geben würden, die ich benötige, um 2. zu beten, die Sie zu mir dem Mut, Ihnen zu glauben und anzunehmen geben würden, was Sie mit meinem Leben tun möchten, anstelle von mir meine Selbst erhebend Wille (Absicht) über Ihrem.

3., denen Sie mir Hilfe geben würden, um meine Furcht vor dem Unbekannten die Entschuldigungen nicht werden zu lassen oder die Grundlage für mich, zum Sie nicht zu dienen.

4., der Sie mir Hilfe, um zu sehen geben würden und zu erlernen, wie man die geistige Stärke ich hat, benötigen Sie (durch Ihr Wort die Bibel) A) für die Fälle voran und B) für meine eigene persönliche geistige Reise.

5. Daß Sie Gott mir Hilfe geben würden, um Sie mehr dienen zu wünschen

6. Daß Sie mich erinnern würden, mit Ihnen zu sprechen (prayer)when mich werden frustriert oder in der Schwierigkeit, anstatt zu versuchen, Sachen selbst nur durch meine menschliche Stärke zu beheben.

7. Daß Sie mir Klugheit und ein Herz geben würden, füllten mit biblischer Klugheit, damit ich Sie effektiv dienen würde.

8. Daß Sie mir einen Wunsch geben würden, Ihr Wort, die Bibel zu studieren, (das neues Testament-Evangelium von John) auf persönlicher Ebene

9. das Sie Unterstützung zu mir geben würden, damit ich bin, Sachen in der Bibel (Ihr Wort) zu beachten der ich auf und der persönlich beziehen kann mir hilft, zu verstehen, was Sie mich in meinem Leben tun wünschen.

10. Daß Sie mir große Einsicht geben würden, um zu verstehen wie man anderen erklärt, die Sie sind, und daß ich sein würde, zu erlernen, wie man erlernt und kann für Sie und Ihr Wort (die Bibel) oben stehen

11. Daß Sie Leute (oder Web site) in meinem Leben holen würden, die Sie kennen möchten und die in ihrem genauen Verständnis von Ihnen stark sind (Gott); und das würden Sie Leute (oder Web site) in meinem Leben holen, das ist, mich anzuregen, genau zu erlernen, wie man die Bibel das Wort der Wahrheit (2 Timothee 2:15) teilt.

12. Daß Sie mir helfen würden zu erlernen, großes Verständnis über, welche Bibelversion zu haben am besten ist, die am genauesten ist und die die geistigste Stärke u. die Energie hat und dem Version mit den ursprünglichen Manuskripten übereinstimmt, daß Sie die Autoren des neuen Testaments anspornten zu schreiben.

13. Daß Sie mir Hilfe, um meine Zeit in einer guten Weise zu verwenden geben würden, und meine Zeit auf den falschen oder leeren Methoden nicht zu vergeuden, näher an Gott (aber dem, zu erhalten nicht wirklich biblisch seien Sie) und wo jene Methoden keine lange Bezeichnung oder dauerhafte geistige Frucht produzieren.

14. Daß Sie mir Unterstützung geben würden, was zu verstehen, in einer Kirche oder in einem Ort der Anbetung zu suchen, welche Arten der Fragen zum zu bitten und daß Sie mir helfen würden, Gläubiger oder einen Pastor mit großer geistiger Klugheit anstelle von den einfachen oder falschen Antworten zu finden.

15. den Sie mich veranlassen würden, mich zu erinnern, um sich Ihr Wort zu merken die Bibel (wie Romans ist 8), damit ich es in meinem Herzen haben und an meinen Verstand sich vorbereiten lassen kann, und bereit, eine Antwort zu anderen der Hoffnung zu geben, die ich über Sie habe.

16. Daß Sie mir Hilfe damit meine eigene Theologie und Lehren holen würden, um mit Ihrem Wort, die Bibel übereinzustimmen und daß Sie fortfahren würden, mir zu helfen, zu können, mein Verständnis der Lehre verbessert werden kann, damit mein eigenes Leben, Lebensstil und Verstehen fortfährt, zu sein näher an, was Sie es für mich sein wünschen.

17. Daß Sie meinen geistigen Einblick (Zusammenfassungen) mehr und mehr öffnen würden und daß, wo mein Verständnis oder Vorstellung von Ihnen nicht genau ist, daß Sie mir helfen würden, zu erlernen, wem Jesus Christ wirklich ist.

18. Daß Sie mir Hilfe geben würden, damit ich in der Lage SEIN würde, alle falschen Rituale zu trennen, denen ich von, von Ihrem freien Unterricht in der Bibel, wenn irgendwelche abgehangen habe von, was ich folgend bin, ist nicht vom Gott, oder ist konträr zu, was Sie uns unterrichten wünschen - über das Folgen Sie.

19. Daß keine Kräfte des Übels nicht irgendwie geistiges Verständnis wegnehmen würden, das ich habe, aber eher, daß ich das Wissen behalten würde von, wie man Sie kennt und nicht an diesen Tagen der geistigen Täuschung betrogen wird.

20. Daß Sie geistige Stärke holen und zu mir helfen würden, damit ich nicht ein Teil von großen weg fallen oder irgendeiner Bewegung bin, die zu Ihnen und zu Ihrem heiligen Wort Angelegenheiten nachgemacht sein würde.

21. Das, wenn es alles gibt, das ich in meinem Leben getan habe oder irgendeine Weise, daß ich nicht auf Sie reagiert habe, wie ich haben sollte und die mich entweder am Gehen mit Ihnen hindert oder Haben des Verstehens, daß Sie jene things/responses/events zurück in meinen Verstand, damit ich auf sie im Namen Jesus Christ verzichten würde, und alle ihre von und von Konsequenzen holen würden und daß Sie jede mögliche Leere, Traurigkeit oder Verzweiflung in meinem Leben mit der Freude am Lord ersetzen würden und daß ich mehr auf das Lernen, Ihnen zu folgen gerichtet würde, indem man Ihr Wort las, die Bibel.

22. Daß Sie meine Augen öffnen würden, damit ich in der Lage SEIN würde, offenbar zu sehen und zu erkennen, wenn es eine große Täuschung über geistige Themen gibt, wie man dieses Phänomen (oder diese Fälle) von einer biblischen Perspektive und daß Sie mir Klugheit geben würden, um zu wissen und damit ich erlernt versteht, wie

man meinen Freunden und liebte eine (Verwandte) ein Teil von ihm nicht zu sein hilft.

23 Daß Sie sicherstellen würden, daß einmal meine Augen und mein Verstand geöffnet sind, versteht die geistige Bedeutung der gegenwärtigen Fälle, die in der Welt stattfinden, daß Sie mein Herz vorbereiten würden, um Ihre Wahrheit anzunehmen und daß Sie mir helfen würden, zu verstehen, wie man Mut und Stärke durch Ihr heiliges Wort, die Bibel findet. Im Namen Jesus Christ, bitte ich um diese Sachen, die meinen Wunsch bestätigen, Ihr Wille übereinzustimmen, und ich bitte um Ihre Klugheit und eine Liebe der Wahrheit zu haben, Amen.

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Mehr an der Unterseite der Seite
wie man ewiges Leben u.
Hat

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Wir sind froh, wenn diese Liste (der Gebetanträge zum Gott) in der Lage ist, Sie zu unterstützen. Wir verstehen, daß diese möglicherweise nicht die beste oder wirkungsvollste Übersetzung sein kann. Wir verstehen, daß es viele unterschiedliche Weisen des Ausdrückens von von Gedanken und von von Wörtern gibt. Wenn Sie einen Vorschlag für eine bessere Übersetzung haben oder wenn Sie etwas Ihrer Zeit dauern möchten, Vorschläge zu schicken uns, werden Sie Tausenden der Leute auch helfen, die dann die verbesserte Übersetzung lesen. Wir haben häufig ein neues Testament, das in Ihrer Sprache oder in den Sprachen vorhanden ist, die selten oder alt sind.

Wenn Sie nach einem neuen Testament in einer spezifischen Sprache suchen, schreiben Sie uns bitte. Auch wir möchten sicher sein und versuchen, das manchmal mitzuteilen, bieten wir Bücher an, die nicht frei sind und die Geld kosten. Aber, wenn Sie nicht einige jener elektronischen Bücher sich leisten können, können wir einen Austausch der elektronischen Bücher für Hilfe bei der Übersetzung oder bei der Übersetzung Arbeit häufig tun. Sie müssen nicht ein professioneller Arbeiter sein, nur eine regelmäßige Person, die interessiert ist, an zu helfen.

Sie sollten einen Computer haben, oder Sie sollten Zugang zu einem Computer an Ihrer lokalen Bibliothek oder Hochschule oder Universität haben, da die normalerweise bessere Anschlüsse zum Internet haben. Sie können Ihr eigenes persönliches FREIES Konto der elektronischen Post, indem Sie zum mail.yahoo.com

auch normalerweise herstellen gehen dauern bitte einen Moment, um die Adresse der elektronischen Post zu finden befunden an der Unterseite oder am Ende dieser Seite. Wir hoffen, daß Sie uns elektronische Post schicken, wenn diese hilfreich oder Ermutigung ist. Wir regen Sie auch an, mit uns hinsichtlich der elektronischen Bücher in Verbindung zu treten, die wir dem sind ohne Kosten und freies

anbieten, die, wir viele Bücher in den Fremdsprachen haben, aber wir nicht sie immer setzen, um elektronisch zu empfangen (Download) weil wir nur vorhanden die Bücher oder die Themen bilden, die erbeten sind. Wir regen Sie an fortzufahren, zum Gott zu beten und fortzufahren, über ihn zu erlernen, indem wir das neue Testament lesen. Wir

begrüßen Ihre Fragen und Anmerkungen durch elektronische Post.

[illegible]

Caro Deus , Obrigada que esta Novo Testamento tem sido lançado de modo a que nós somos capaz aprender mais sobre a ti. Por favor ajudar a gente responsável por fazendo esta Electrónico livro disponível.

Por favor ajudar eles estarem capaz de trabalho rapidamente , e fazer mais Electrónico livros disponível Por favor ajudar eles haverem todos os recursos , o dinheiro , a força e as horas que elas precisar a fim de ser capaz de guardar trabalhando para si.

Por favor ajudar aquelas esse are parte da equipa essa ajuda lhes num todos os dias base. Por favor dar lhes a força continuar e dar cada deles o espiritual compreendendo para o trabalho que você quer eles fazerem. Por favor ajudar cada um deles para não ter medo e lembrar que tu és o deus o qual respostas oração e quem é encarregado de todas as coisas.

EU orar que a ti would encorajar lhes , e que você protege
lhes , e o trabalho & ministério que elas são comprometido
em. EU orar que você protegeria lhes de o Espiritual Forças
ou outro barreiras isso poderia ser malefício lhes ou lento
lhes abaixo.

Por favor ajudar a mim quando Eu uso esta Novo
Testamento para também reflectir a gente o qual ter feito
esta edição disponível , de modo a que eu possa orar para
eles e por conseguinte eles podem continuar ajudar mais

peessoas EU orar que você daria a mim um amar do seu Divino Palavra (o novo Testamento), e que você daria a mim espiritual sabedoria e discernment conhecer a ti melhor e para compreender o período de tempo que nós somos vivendo em.

Por favor ajudar eu saber como lidar com as dificuldades que Eu sou confrontado com todos os dias. Lorde Deus , Ajudar eu querer conhecer a ti Melhor e querer ajudar outro Christian no meu área e pelo mundo. EU orar que você daria o Electrónico livro equipa e aquelas o qual trabalho no Websters e aqueles que ajudar lhes seu sabedoria. EU orar que você ajudaria o indivíduo membros do seu família (e a minha família) para não ser espiritual enganar , mas compreender a ti e querer aceitar e seguir a ti em todos bastante. e Eu pergunto você fazer estas coisas em nome de Jesus , Amen ,

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Dear God,

Thank you that this New Testament has been released so that we are able to learn more about you.

Please help the people responsible for making this Electronic book available. Please help them to be able to work fast, and make more Electronic books available Please help them to have all the resources, the money, the strength and the time that they need in order to be able to keep working for You.

Please help those that are part of the team that help them on an everyday basis. Please give them the strength to continue and give each of them the spiritual understanding for the work that you want them to do. Please help each of them to not have fear and to remember that you are the God who

answers prayer and who is in charge of everything.

I pray that you would encourage them, and that you protect them, and the work & ministry that they are engaged in.

I pray that you would protect them from the Spiritual Forces or other obstacles that could harm them or slow them down.

Please help me when I use this New Testament to also think of the people who have made this edition available, so that I can pray for them and so they can continue to help more people

I pray that you would give me a love of your Holy Word (the New Testament), and that you would give me spiritual wisdom and discernment to know you better and to understand the period of time that we are living in.

Please help me to know how to deal with the difficulties that I am confronted with every day. Lord God, Help me to want to know you Better and to want to help other Christians in my area and around the world.

I pray that you would give the Electronic book team and those who work on the website and those who help them your wisdom.

I pray that you would help the individual members of their family (and my family) to not be spiritually deceived, but to understand you and to want to accept and follow you in every way.

and I ask you to do these things in the name of Jesus,
Amen,

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[illegible]

Croatian - Prayer Requests (praying) to God - explained in Croatian Language

Govorenje to Bog , Stvoritelj dana Svemir , Gospodar :

1. taj te će popuštanje meni u hrabrost to moliti predmet taj
Trebam to moliti
2. taj te će popuštanje meni u hrabrost to vjerovati te i
prihvatiti što koji želite za napraviti sa mojim život ,
umjesto mene uznijeti moj posjedovati htijenje (namjera)
iznad tvoj.
3. taj te će popuštanje mene ponuditi ne pustiti moj
strahovanje dana nepoznat postati isprika , ili baza za mene
ne to poslužitelj you.
4. taj te će popuštanje mene ponuditi vidjeti i naučiti kako to
imati duhovni snaga Trebam (preko tvoj riječ Biblija) za
jedan dan događaj ispred i b) za moj posjedovati osobni
duhovni putovanje.

5. Taj te Bog će popuštanje mene ponuditi ištanje to poslužitelj Te više

6. Taj te će podsjetiti mene to pričati sa te prayerwhen) Ja sam frustriran ili u problemima , umjesto težak to odluka predmet ja osobno jedini preko moj čovječji snaga.

7. Taj te će popuštanje mene Mudrost i srce ispunjen sa Biblijski Mudrost tako da JA će poslužitelj te više efektivno.

8. Taj te će popuštanje mene želja to studirati tvoj riječ , Biblija , (novim Oporuka Evanđelje od John), na osobni baza

9. taj te će popuštanje pomoć meni u tako da Ja sam u mogućnosti to obavijest predmet in Biblija (tvoj riječ) što Ja mogu osobni povezivati se , i da htijenje pomoć mene shvatiti što koji želite mene za napraviti u mojem život.

10. Taj te će popuštanje mene velik raspoznavanje , to shvatiti kako to objasniti to ostali tko ti si , i da JA bi bilo u mogućnosti naučiti kako naučiti i znati kako to pristajati uza što te i tvoj riječ (Biblija)

11. Taj te će donijeti narod (ili websiteovi) u mojem život tko ištanje to znati te , i tko jesu jak in njihov točnost sporazum od te (bog); i da te će donijeti narod (ili websiteovi) u mojem život koji će biti u mogućnosti to hrabriti mene to precizan naučite kako podijeliti Biblija riječ od istina (2 Plašljiv 215:).

12. Taj te će pomoć mene naučiti to imati velik sporazum o što Biblija inačici je najbolji , što je većina točnost , i što je preko duhovni snaga & Power PC , i što inačici sporazum sa izvorni rukopis taj te nadahnut autorstvo dana Nov Oporuka to pisati.

13. Taj te će popuštanje ponuditi mene korištenje moj vrijeme in dobar put , i ne to prosipati moj vrijeme na Neistinit ili prazan Metodije da biste dobili Zatvori to Bog (ali koji nisu vjerno Biblijski), i gdje svi oni Metodije stvarajući nijedan čeznuti uvjeti ili trajan duhovni voće.

14. Taj te će popuštanje pomoć meni u to shvatiti što učiniti tražiti in Churchill ili mjesto od moliti se , što rod od pitanje to pitati , i da te će pomoć mene pronaći onaj koji vjeruje ili pastor sa velik duhovni mudrost umjesto lahak ili neistinit odgovoriti.

15. taj te će nanijeti mene to sjećati se to sjećati se tvoj riječ Biblija (kao što je Rumunjski 8), tako da Ja mogu imati Internet u mojem srce i imati moj imati što protiv spreman , i biti spreman to popuštanje odgovoriti to ostali dana uzdanica taj Imam o te.

16. Taj te će donijeti ponuditi mene tako da moj posjedovati teologija i doktrina to poklapati se tvoj riječ , Biblija i da te će nastaviti to pomoć mene znati kako moj sporazum od doktrina može poboljšati tako da moj posjedovati život , stil života i sporazum nastaviti biti Zatvori to što koji želite Internet biti za mene.

17. Taj te će OpenBSD moj duhovni unutar (zaključak) više i više , i da gdje svi moj sporazum ili percepcija od te nije točnost , taj te će pomoć mene naučiti tko Isus Krist vjerno je.

18. Taj te će popuštanje ponuditi mene tako da JA bi bilo u mogućnosti to odijeljen bilo koji neistinit ritualni što Imam zavisnost na , from tvoj jasan pomoć u učenju in Biblija , ako postoje od što Ja sam sljedeće nije od Bog , ili je ugovor to što koji želite to vas naučiti nas o sljedeće te.

19. Taj bilo koji sila od zlo će ne oduteti bilo koji duhovni sporazum što Imam , ali radije taj JA će čvrsto držati znanje kako to znati te i ne biti lukav in te dani od duhovni varka.

20. Taj te će donijeti duhovni snaga i ponuditi mene tako da JA neće biti dio ognjevit Jesen Daleko ili od bilo koji pokret što bi bilo produhovljeno krivotvoren novac vama i u vaš Svet Riječ

21. Da ako ima je išta taj Imam ispunjavanja u mojem život , ili bilo koji put taj Imam ne odgovaranje vama kao JA trebaju imati i da je koji se može spriječiti mene sa ili hodanje sa te , ili vlasništvo sporazum , taj te će donijeti oni predmet / reakcija / događaj leđa u moj imati što protiv , tako da JA će odreći se njima in ime od Isus Krist , i svi od njihov efekt i posljedica , i da te će opet staviti bilo koji praznina ,sadness ili izgubiti nadu u mojem život sa Ono što pruža užitak dana Gospodar , i da JA bi bilo više fokusirati na znanje to udarac te mimo čitanje tvoj riječ , Biblija

22. Taj te će OpenBSD moj oči tako da JA bi bilo u mogućnosti to jasno vidjeti i prepoznati ako ima Velik Varka o Duhovni tema , kako to shvatiti ovaj fenomen (ili te događaj) from Biblijski perspektiva , i da te će popuštanje mene mudrost to znati i tako dalje taj JA htijenje naučite kako pomoć moj prijatelj i voljen sam sebe (odnosni) ne biti dio it.

23. Taj te će osigurati da jedanput moj oči jesu OpenBSD i moj imati što protiv shvatiti duhovni izražajnost od tekući događaj uzimanje mjesto u svijetu , taj te će pripremiti moj srce to prihvatiti tvoj istina , i da te će pomoć mene shvatiti kako pronaći hrabrost i snaga preko tvoj Svet Riječ , Biblija. In ime od Isus Krist , JA tražiti te predmet potvrditi moj

želja biti složno tvoj htijenje , i Ja sam iskanje tvoj mudrost i
to imati hatar dana Istina Da

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Više podno Stranica
Kako to imati Vječan Život

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Mi jesu veseo ako ovaj rub (od moljenje molba to Bog) je
u mogućnosti to pomoći te. Mi shvatiti ovaj možda neće biti
najbolji ili većina djelotvoran prevođenje. Mi shvatiti koji su
mnogobrojan različit putevi od istiskivanje misao i riječ.
Ukoliko imati sugestija za bolji prevođenje , ili ukoliko će
voljeti uzeti malolitražan iznos od tvoj vrijeme to poslati
sugestija nama , te htijenje biti pomoć tisuća od ostali narod
isto tako , koji će onda čitanje oplemenjen prevođenje. Mi
više puta imati Nov Oporuka raspoloživ u vaš jezik ili in
jezik koji su rijedak ili star. Ako ste obličje za Nov Oporuka
in specifičan jezik , ugoditi korespondirati nas. Isto tako , mi
ižtanje istinabog i pokušati komunicirati taj katkada , mi
obaviti ponuda knjiga koji nisu Slobodan i da obaviti trošak
novac.

Ali ukoliko ne moći priuštiti neki od oni elektronski knjiga ,
mi može više puta obaviti izmjena od elektronski knjiga za
pomoć sa prevođenje ili prevođenje funkcionirati. Nemate
biti koji se odnosi na zvanje radnik , samo jedan dan
pravilan osoba tko je zainteresirana za pomoć. Te trebaju
imati računalo ili te trebaju imati pristup to računalo at tvoj
lokalni knjižnica ili fakulteti ili sveučilišta , otada oni obično
imati bolji povezivanje to Internet. Možete isto tako obično
utemeljiti tvoj posjedovati osobni SLOBODAN elektronička
pošta račun odlaskom na mail.yahoo.com

Ugoditi uzeti tren pronaći elektronička pošta adresa smjestiti na dnu ili kraj od ovaj stranica. Nadamo se te htijenje poslati elektronička pošta nama , ako ovaj je od pomoć ili hrabrenje. Mi isto tako hrabriti te to kontakt nas zabrinutost Elektronski Knjiga koju nudimo koji su sa trošak , i slobodan.

Mi obaviti imati mnogobrojan knjiga in stran jezik , ali mi ne uvijek mjesto njima to primiti elektronski (preuzimanje datoteka) jer mi jedini izraditi raspoloživ knjiga ili tema koji su preko molba. Mi hrabriti te to nastaviti to moliti to Bog i to nastaviti naučiti o Njemu mimo čitanje novim Oporuka. Mi dobrodošli na tvoj pitanje i komentirajte mimo elektronička pošta.

[illegible]

CZECH CZECH TCHEK

Czech Prayer Modlitba Kristian jezuita Kristus az k Buh Jak
Modlit Buh pocinovat slyset modlitba k ptat Buh darovat
pomoci mne

Czech - Prayer Requests (praying / Talking) to God - explained in Czech Language

Mluvení až k Bůh , člen určitý Stvořitel of člen určitý
Soubor , člen určitý Hospodin :

1. aby tebe chtěl bych darovat až k mne člen určitý kuráž až k modlit člen určitý majetek aby Nemusím až k modlit
2. aby tebe chtěl bych darovat až k mne člen určitý kuráž až k domnívat se tebe a přijmout jaký tebe potřeba až k jednat má duch , místo mne povýšit já sám vůle (cíl) nad tvůj.

3. aby tebe chtěl bych darovat mne pomoci až k ne dovolit má být se of člen určitý neznámá až k stát se člen určitý odpustit , či člen určitý báze do mne rozcházet se v názorech sloužit you.

4. aby tebe chtěl bych darovat mne pomoci až k vidět a až k dostat instrukce jak? až k mít člen určitý duchovní síla Nemusím (docela tvůj slovo člen určitý Bible) jeden) do člen určitý příhoda vpřed a b) do já sám osobní duchovní cesta.

5. Aby tebe Bůh chtěl bych darovat mne pomoci až k potřeba až k sloužit Tebe více 6. Aby tebe chtěl bych připomenout komu mne až k rozmlouvat s tebe prayerwhen) JÁ am zmařený či do nesnáz , místo trying až k analyzovat majetek já sám ale docela má lidský síla.

7. Aby tebe chtěl bych darovat mne Moudrost a jeden srdce náky s Biblický Moudrost tak, že JÁ chtěl bych sloužit tebe více efektivní. 8. Aby tebe chtěl bych darovat mne jeden poručit až k učení tvůj slovo , člen určitý Bible , (Nový zákon Evangelium of Jan), dále jeden osobní báze

9. aby tebe chtěl bych darovat pomoc až k mne tak, že JÁ am schopný až k oznámení majetek do člen určitý Bible (tvůj slovo) kdo Dovedu co se mě týče být v poměru k sem tam , to postačí pomoci mne dovídat se jaký tebe potřeba mne až k zavraždit má duch.

10. Aby tebe chtěl bych darovat mne celek bystrost , až k dovídat se jak? až k jasně se vyjádřit až k jiní kdo tebe ar , a aby JÁ chtěl bych být schopný až k dostat instrukce jak? až k dostat instrukce a vŘdŘt jak? až k postavit se za tebe a tvůj slovo (člen určitý Bible)

11. Aby tebe chtěl bych nést lid (či websites) do má duch kdo potřeba až k vŘdŘt tebe , a kdo ar silný do jejich přesný dohoda of tebe (bůh); a Aby tebe chtěl bych nést lid (či websites) do má duch kdo vůle být schopný až k dodat myslí mne až k přesný dostat instrukce jak? až k dělit člen určitý Bible Písmo svaté pravda (2 Bázlivý 215:).

12. Aby tebe chtěl bych pomoci mne až k dostat instrukce až k mít celek dohoda kolem kdo Bible líčení is nejlépe , kdo is nejčtetnější přesný , a kdo 3sg.préz.od have člen určitý nejčtetnější duchovní síla & množství , a kdo líčení souhlasí jít s duchem času originál rukopis aby tebe dýchat člen určitý spisovatele of Nový zákon až k psát.

13. Aby tebe chtěl bych darovat pomoci až k mne až k cvičení má čas do jeden blaho cesta , a rozcházet se v názorech zpusťošit má čas dále Chybný či hladový metody až k brát blízky až k Bůh (kdyby ne ar ne opravdu Biblický), a kde those metody napsat ne dlouhá hláška čas či {lasting||stálý||trvalý}} duchovní nést ovoce.

14. Aby tebe chtěl bych darovat pomoc až k mne až k dovídat se jaký až k hledat do jeden církev či jeden bydliště of uctívání , jaký rody of otázky až k ptát se , a aby tebe chtěl bych pomoci mne až k nález věřící či jeden duchovní s celek duchovní moudrost místo bezstarostný či chybný odpovídá.

15. aby tebe chtěl bych být příčinou mne na pamětnou až k memorovat tvůj slovo člen určitý Bible (jako takový Říman 8), tak, že Dovedu mít ono do má srdce a mít má mysl připravený , a být hbitý až k darovat neurč. člen být v souhlase s jiní of člen určitý naděje aby Mám u sebe tebe.

16. Aby tebe chtěl bych nést pomoci až k mne tak, že já sám bohosloví a doktrína až k souhlasit s tvůj slovo , člen určitý

Bible a aby tebe chtěl bych stále být pomoci mne vŘdŘt jak? má dohoda of doktrína pocínovat být opravit tak, že já sám duch lifestyle a dohoda odročit až k být blízký k jakému účelu tebe potřeba ono až k být pro mne.

17. Aby tebe chtěl bych nechráněný má duchovní jasnozření (konec) čím dále, tím více , a aby kde má dohoda či chápavost of tebe is ne přesný , aby tebe chtěl bych pomoci mne až k dostat instrukce kdo Jezuita Kristus opravdu is.

18. Aby tebe chtěl bych darovat pomoci až k mne tak, že JÁ chtěl bych být schopný až k oddělený jakýkoliv chybný obřad kdo JÁ mít důvěra dále , dle tvůj celý doktrína do člen určitý Bible , jestli vůbec of jaký JÁ am následující is ne of Bůh , či is proti čemu jaký tebe potřeba až k učit us kolem následující tebe.

19. Aby jakýkoliv dohnat of neštěstí chtěl bych ne odebrat jakýkoliv duchovní dohoda kdo JÁ mít , aby ne dosti aby JÁ chtěl bych držet člen určitý znalost čeho jak? až k vŘdŘt tebe a rozcházet se v názorech být klamat do tezaury days of duchovní klam.

20. Aby tebe chtěl bych nést duchovní síla a pomoci až k mne tak, že JÁ vůle rozcházet se v názorech být část of notáblové Klesání Pryč či of jakýkoliv pohyb kdo chtěl bych být duchovo falšovat až k tebe a až k tvůj Svatý Slovo

21. Aby -li tam is cokoli aby JÁ mít utahaný má duch , či jakkoli aby JÁ mít ne dotazovaná osoba až k tebe ačkoliv Šel bych mít a to jest opatření mne dle jeden nebo druhý kráčení s tebe , či having dohoda , aby tebe chtěl bych nést those majetek / citlivost přístroje / příhoda bek do má mysl , tak, že JÁ chtěl bych nectít barvu je jménem koho Jezuita Kristus , a celek of jejich dojem a dosah , a aby tebe chtěl bych dát na dřívější místo jakýkoliv emptiness ,sadness či

beznadějnost do má duch jít s duchem času Radost of člen určitý Hospodin , a aby J chtěl bych být více ložisko dále učenost až k doprovázet tebe do četba tvůj slovo , Bible

22. Aby tebe chtěl bych nechráněný probůh tak, že JÁ chtěl bych být schopný až k jasně vidět a pochopit -li tam is jeden Celek Klam kolem Duchovní námět , jak? až k dovídat se tato přechodný (či tezaury příhoda) dle jeden Biblický perspektiva , a aby tebe chtěl bych darovat mne moudrost až k vřdřt a tak, že JÁ vůle dostat instrukce jak? posloužit jídlem má druh a Amor sám (příbuzní) ne být část of it.

23. Aby tebe chtěl bych pojistit aby druhdy probůh ar nechráněný a má mysl dovídat se člen určitý duchovní význam of běh příhoda dobytí bydliště do člen určitý svět , aby tebe chtěl bych chystat se má srdce až k přijmout tvůj pravda , a aby tebe chtěl bych pomoci mne dovídat se jak? až k nález kuráž a síla docela tvůj Svatý Slovo , člen určitý Bible. Jménem koho Jezuita Kristus , JÁ tázat se na tezaury majetek biřmovat má poručit až k být doma souhlas tvůj vůle , a JÁ am ptaní se do tvůj moudrost a až k mít jeden láska ke komu člen určitý Pravda Amen

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Více v člen určitý Dno of Blok
Jak? až k mít Nekonečný Duch

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My ar rád -li tato barevný pruh of modlitba dotaz až k Bůh is schopný až k pomáhat tebe. My dovídat se tato moci ne být člen určitý nejlépe či nejčtenější efektivní dešifrování. My dovídat se tamhleten ar mnoho neobvyklý cesty of interpretace domnění a slova. -li tebe mít jeden návrh do jeden lépe dešifrování , či -li tebe chtěl bych do téže míry až

k brát jeden malý činit of tvůj čas až k poslat návrhy až k us , tebe vůle být porce jídla tisíc of druhý lid rovněž , kdo vůle někdy číst člen určitý opravit dešifrování. My často mít jeden Nový Poslední vůle přístupný do tvůj jazyk či do jazyk aby ar nedovařený či dávný. -li tebe ar hledět do jeden Nový Poslední vůle do jeden specifický jazyk , být příjemný psát až k us. Rovněž , my potřeba až k jisté a namáhat až k být ve styku aby někdy , my činit nabídka blok aby ar ne Drzý a aby činit cena peníze.

Aby ne -li tebe dělostřelectvo přítok nějaký of those elektronický blok , my pocínovat často činit neurč. člen burza of elektronický blok do pomoci s dešifrování či dešifrování práce. Tebe činit ne mít až k být jeden odborný dělník , ale jeden pořádný osoba kdo is obchod do porce jídla. Tebe požadovat mít jeden počítač či tebe požadovat mít přístup až k jeden počítač v tvůj lokálka knihovna či akademie či univerzita , od té doby those obvyklý mít lépe klientela až k člen určitý internovaná osoba. Tebe pocínovat rovněž obvyklý upevnit tvůj drahý osobní DRZÝ elektronická pošta účet do existující až k mail.yahoo.com

Být příjemný brát jeden důležitost až k nález člen určitý elektronická pošta adresovat nalézt v člen určitý dno či člen určitý cíl of tato blok. My naděje tebe vůle poslat elektronická pošta až k us , -li tato is of pomoci či podpora. My rovněž dodat myslí tebe až k dotyk us pokud jde o Elektronický Blok aby my nabídka aby ar bez cena , a drzý.

My činit mít mnoho blok do cizí jazyk , aby ne my činit někdy bydliště je až k dostat electronically (zavádění) poněvadž my ale dělat přístupný člen určitý blok či člen určitý námět aby ar člen určitý nejčtenější dotaz. My dodat myslí tebe až k stále být modlit až k Bůh a až k stále být

dostat instrukce kolem Jemu do četba Nový zákon. My vítat
tvůj otázky a poznámky do elektronická pošta.

[illegible]

Drogi Bóg , Dziękuję ów ten Nowy Testament

ma być zwolniony byle tylko jesteśmy able wobec nauczyć się liczniejszy około ty. Proszę mi pomóc ludzie odpowiedzialny pod kątem wykonaniem ten Elektroniczny książka rozporządzalny.

Proszę mi pomóc im zostać wypłacalny praca umocowany ,
i zrobić liczniejszy Elektroniczny książki rozporządzalny
Proszę mi pomóc im wobec mieć wszystko ten zasoby , ten
pieniądze , ten siła i ten czas ów oni potrzebować w klasa
zostać wypłacalny utrzymywać działanie pod kątem Ty.
Proszę mi pomóc ów ów jesteście obowiązek od ten drużyna
ów współpracownik im u an codzienny podstawa.

Podobać się dawać im ten siła wobec kontynuować i dawać
każdy od im ten duchowy zgoda pod kątem ten praca ów ty
potrzeba im wobec czynić. Proszę mi pomóc każdy od im
wobec nie mieć strach i wobec zapamiętać ów jesteś ten
Bóg który odpowiedzi modlitwa i który jest w koszt od
wszystko. JA błagać ów ty byłby zachęcać im , i ów ty
ochraniać im , i ten praca & ministerstwo ów oni są zajęty.
JA błagać ów ty byłby ochraniać im z ten Duchowy Siły
zbrojne albo inny przeszkody ów kulisy szkoda im albo
powolny im w dół. Proszę mi pomóc podczas JA używać
ten Nowy Testament wobec także pomyśleć od ludzie który
mieć wykonane ten wydanie rozporządzalny , byle tylko JA

Slovenian - Prayer Requests (praying / Talking) to God - explained in Slovenian Language

slovenian prayer jezuit Kristus molitev Bog kako prositi kako moci
slisati svoj zaprositi podati ponuditi komu kaj mi

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pri aparatu imeti se za boga , tvorec od vseмирje , bog :

1. to vi hoteti izročiti mi pogum prositi stvari to rabim
prositi
2. to vi hoteti izročiti mi pogum v vernik vi ter uvaževati
kakšen hočeš vzdržati svoj življenje , namesto mi
navdušenje svoj lasten hoteti (namen) zgoraj vaš.
3. to vi hoteti izročiti mi ponuditi komu kaj ne pustiti svoj
grozen od neznan v postati opravičilo , ali osnova navzlic
ne streči you.
4. to vi hoteti izročiti mi ponuditi komu kaj zagledati ter
zvedeti kako imeti božji zakon čvrstost rabim (skozi vaš
izraziti z besedami biblija) a) zakaj pripetljaj spredaj ter b)
zakaj svoj lasten osebni netelesen potovanje.
5. to vi Bog hoteti izročiti mi ponuditi komu kaj biti brez
streči vi več
6. to vi hoteti spomniti se mi pogovarjati se vi prayerwhen)
jaz sem uničen ali v težava , namesto težaven odločiti stvari
sebi šele skozi svoj človeški čvrstost.
7. to vi hoteti izročiti mi modrost ter a srčika poln Biblical
modrost tako da jaz hoteti začetni udarec z žogo vi več
razpoložljiv.

8. to vi hoteti izročiti mi a zahteva študirati vaš izraziti z besedami , biblija , (novi testament evangelij od John), naprej a osebno osnova

9. to vi hoteti izročiti pomoč mi tako da morem opaziti stvari v biblija (vaš izraziti z besedami) kateri morem osebno tikati se česa , ter to zadostuje pomoč mi razumeti kakšen vi biti brez mi uganjati v svoj življenje.

10. to vi hoteti izročiti mi velik bistroumnost , v razumeti kako razlagati drugim kdo vi ste , ter to jaz domišljavec zmožen zvedeti kako zvedeti ter znanje kako stati pokoncu zakaj vi ter vaš izraziti z besedami (biblija)

11. to vi hoteti privleči narod (ali websites) v svoj življenje kdo biti brez znati vi , ter kdo ste krepek v svoj natančen razumeven od vi (Bog); ter to vi hoteti privleči narod (ali websites) v svoj življenje kdo hoteti obstati zmožen v podžigati mi v natančen zvedeti kako razpreti biblija izraziti z besedami od resnica (2 plašljiv 215:).

12. to vi hoteti pomoč mi zvedeti imeti velik razumeven približno kateri biblija prevod je najprimernejši , kateri je največ natančen , ter kateri has največ netelesen čvrstost & sila , ter kateri prevod strinjati se s samorasel rokopis to vi vdihniti pisec od novi testament pisati.

13. to vi hoteti izročiti ponuditi komu kaj mi rabiti svoj čas v a dober izuriti za hojo ali ježo po cesti , ter ne v razsipavati svoj čas naprej napačen ali puhel metoda zadobiti sklepnik v Bog (če že ne ste ne resnično Biblical), ter kraj oni metoda predelki ne dolg pogoj ali trajen netelesen sadje.

14. to vi hoteti izročiti pomoč mi v razumeti kakšen iskati v a cerkvica ali a mesto od častiti , kakšen milosten od vprašanje zaprositi , ter to vi hoteti pomoč mi najti vernik ali a pastor s velik netelesen modrost namesto neprisiljen ali napačen odgovor.

15. to vi hoteti vzrok mi spomniti se naučiti se na pamet vaš izraziti z besedami biblija (kot na primer retoromanski 8), tako da morem življati to v svoj srčika ter življati svoj srce

pripravljen , ter obstati radovoljen podati odgovor drugim od upanje to imam približno vi.

16. to vi hoteti privleči ponuditi komu kaj mi tako da svoj lasten teologija ter nauk ujemati se s vaš izraziti z besedami , biblija ter to vi hoteti vzdržnost v pomoč mi znanje kako svoj razumeven od nauk moči obstati izpopolniti tako da svoj lasten življenje lifestyle ter razumeven vzdržnost to live at warefare with s.o. sklepnik eemu vi biti brez to v obstati navzlic.

17. to vi hoteti plan svoj netelesen vpogled (sklep) bolj in bolj , ter to kraj svoj razumeven ali zaznavanje od vi ni natančen , to vi hoteti pomoč mi zvedeti kdo jezuit Kristus resnično je.

18. to vi hoteti izročiti ponuditi komu kaj mi tako da jaz domišljavec zmožen razstati se poljuben napačen cerkveni obredi kateri imam odvisnost naprej , s vaš veder poučevanje v biblija , če sploh kateri od kakšen jaz sem sledeč ni od Bog , ali je nasprotno eemu kakšen hočeš učiti nas približno sledeč vi.

19. to poljuben vojna sila od zlo hoteti ne odvzeti poljuben netelesen razumeven kateri imam , šele precej to jaz hoteti obdržati znanost od kako znati vi ter ne v obstati goljufati dandanes od netelesen prevara.

20. to vi hoteti privleči netelesen čvrstost ter ponuditi komu kaj mi tako da nočem v obstati del od velika gospoda padanje stran ali od poljuben tok kateri domišljavec netelesen ponarejen vam na uslugo ter v vaš svet izraziti z besedami

21. to če je nič to imam velja v svoj življenje , ali vsekakor to imam ne odgovor vam na uslugo kot jaz should življati ter to je preprečljiv mi s vsak izmed obeh pešačenje z vami , ali imetje razumeven , to vi hoteti privleči oni stvari / odgovor / pripetljaj prislon v svoj srce , tako da jaz hoteti odreči se jih v imenu ljudstva, usmiljenja itd. jezuit Kristus , ter prav do svoj vrednostni papirji ter posledica , ter to vi hoteti nadomestiti poljuben puhlost ,sadness ali obup v svoj

življenje s veselje od bog , ter to jaz domišljavec več žarišče
naprej učenje slediti vi z čitanje vaš izraziti z besedami ,
biblija

22. to vi hoteti plan svoj oči tako da jaz domišljavec zmožen
v jasno zagledati ter pred sodiščem se pismeno obvezati če
je a velik prevara približno netelesen predmet , kako v
razumeti to fenomen (ali od this pripetljaj) s a Biblical
perspektiven , ter to vi hoteti izročiti mi modrost znati ter
tako da bom se učil kako v pomoč svoj prijateljstvo ter
ljubezen sam sebe, sebi, se (žlahta) ne obstati del od it.

23. to vi hoteti zavarovati to nekoč svoj oči ste odpirač ter
svoj srce razumeti božji zakon pomen od tok pripetljaj
taking mesto na svetu , to vi hoteti pripraviti se svoj srčika
vzeti vaš resnica , ter to vi hoteti pomoč mi razumeti kako
najti pogum ter čvrstost skozi vaš svet izraziti z besedami ,
biblija. v imenu ljudstva, usmiljenja itd. jezuit Kristus , jaz
prositi od this stvari potrditi svoj zahteva v biti znotraj
pogodba vaš hoteti , ter vprašam zakaj vaš modrost ter imeti
a ljubezen od resnica Amen.

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več pravzaprav od stran
kako imeti več en življenje

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mi smo vesel če to zapisati v seznam (od molitev prošnja v
Bog) je zmožen pomagati vi. mi razumeti to maj ne obstati
najboljši ali največ uspešen prevod. mi razumeti to so veliko
različen ways od iztisljiv mnenje ter izraziti z besedami. če
vi življati a nasvet zakaj a rajši prevod , ali če vi hoteti vseh
biti zavzeti a tesen znesek od vaš čas pošiljati nasvet v nas ,
boš pomaganje tisoč od drugi narod tudi , kdo hoteti torej
čitanje izpopolniti prevod. mi pogosto življati a nova zaveza

pri roki v vaš jezik ali v jezik to ste redek ali star. če iščeš a nova zaveza v a poseben jezik , prosim napisati rabiti. tudi , mi biti brez v obstati varen ter začeti v biti obhajan to včasih , mi delati oferirati knjiga to ste ne prost ter to delati strošek penez.

šele če vi ne morem privoščiti si nekaj tega oni elektronski knjiga , mi moči pogosto delati mena od elektronski knjiga zakaj pomoč s prevod ali prevod opus. vi nikar ne življati to live at warefare with s.o. a poklicen delavec , šele a reden oseba kdo je zavzet v pomaganje. vi should življati a računalo ali vi should življati postranski v a računalo v vaš tukajšnji knjižnica ali višja gimnazija ali univerza , odkar oni navadno življati rajši vez v stažist v bolnišnici. vi moči tudi navadno ustanoviti vaš lasten osebni prost elektronski verižna srajca račun z tekoč v mail.yahoo.com

prosim zalotiti a važnost za odkriti elektronski verižna srajca ogovor poiskati pravzaprav ali prenehati od to stran. mi upanje boš poslal elektronski verižna srajca v nas , če to je od pomoč ali encouragement. mi tudi podžigati vi v zveza nas zadeven elektronski knjiga to mi oferirati to ste če ne strošek , ter prost.

mi delati življati veliko knjiga v tuji jeziki , šele mi nikar ne zmeraj mesto jih sprejeti electronically (travnato gričevje) zato ker mi šele izdelovanje pri roki knjiga ali predmet to ste največ prošnja. mi podžigati vi v vzdržnost prositi v Bog ter v vzdržnost zvedeti približno njega z čitanje novi testament. mi izreči dobrodošlico vaš vprašanje ter razložiti z elektronski verižna srajca.

=====

**srčkan Bog , the same to to nova
zaveza has been izpust** tako da mi smo

prosim pomoč jih premoči opus nagel , ter izdelovanje več elektronski knjiga pri roki prosim pomoč jih imeti vsi sredstvo , penez , čvrstost ter čas to oni potreba zato da obstati zmožen vzdrževati ki dela zakaj vi.

prosim pomoč oni to ste del od skupina to pomoč jih naprej vsakdanji osnova. prosim izročiti jih čvrstost v vzdržnost ter izročiti vsakteri od jih božji zakon razumeven zakaj opus to vi biti brez jih uganjati. prosim pomoč vsakteri od jih v ne življati strah ter spomniti se to vi ste Bog kdo odgovor molitev ter kdo je v ukaz od vse.

jaz predlagati da vi hoteti podžigati jih , ter to vi zavarovati jih , ter opus & ministrstvo to oni so zaposlen s čim. jaz predlagati da vi hoteti zavarovati jih s netelesen vojna sila ali drugi zapreka to strjena lava škoda jih ali počasi vozite jih niz. prosim pomoč mi čas jaz raba to nova zaveza v tudi pretehtati od preprosti ljudje kdo življati narejen to naklada pri roki ,

tako da morem prositi za jih ter tudi oni moči vzdržnost v pomoč več narod jaz predlagati da vi hoteti izročiti mi a ljubezen od vaš svet izraziti z besedami (novi testament), ter to vi hoteti izročiti mi netelesen modrost ter bistrournost

prosim pomoč mi znati kako v obravnavati težek to jaz sem
soočiti s vsak dan. lord Bog , pomoč mi hoteti znanje vi rajši
ter hoteti pomoč drugi krščanski v svoj area ter po svetu.
jaz predlagati da vi hoteti izročiti elektronski knjiga skupina
ter oni kdo opus naprej tkalec ter oni kdo pomoč jih vaš
modrost. jaz predlagati da vi hoteti pomoč poedinec
članstvo od svoj rodbina (ter svoj rodbina) v ne obstati
netelesen goljufati , šele v razumeti vi ter hoteti uvaževati
ter slediti vi v sleherni izuriti za hojo ali ježo po cesti. ter jaz
zapositi vi uganjati od this stvari v imenu ljudstva,
usmiljenja itd. jezuit , Amen ,

mahal diyos , pasalamatn ka atipan ng pawid ito bago testamento may been pakawalan pagayon atipan ng pawid tayo ay able sa mag-aral laling marami buongpaligid ka. masiyahan tumulong ang mga tao may pananagutan dahil sa making ito Electronic book makukuha. masiyahan tumulong kanila sa maaari able sa gumawa ayuno , at gawin laling marami Electronic books makukuha masiyahan tumulong kanila sa may lahat ang mapamaraan , ang salapi , ang lakas at ang takdaan ng oras atipan ng pawid sila mangilangan di iutos sa maaari able sa tago gumawa dahil sa ka.

masiyahan tumulong those atipan ng pawid ay mahati ng ang itambal atipan ng pawid tumulong kanila sa isa pang-araw-araw batayan. masiyahan bigyan kanila ang lakas sa mapatuloy at bigyan bawa't isa ng kanila ang tangayin pang-unawa dahil sa ang gumawa atipan ng pawid ka magkulang

kanila sa gumawa. masiyahan tumulong bawa't isa ng kanila sa hindi may katakutan at sa gunitain atipan ng pawid ka ay ang diyos sino sumagot dasal at sino ay di pagbintangan ng lahat ng bagay.

ako magdasal atipan ng pawid ka would palakasin ang loob kanila , at atipan ng pawid ka ipagsanggalang kanila , at ang gumawa & magkalinga atipan ng pawid sila ay kumuha di. ako magdasal atipan ng pawid ka would ipagsanggalang kanila sa ang tangayin pilitin o iba sagwil atipan ng pawid could saktan kanila o slow kanila itumba.

masiyahan tumulong ako kailan ako gumamit ito bago testamento sa din isipin ng ang mga tao sino may made ito edisyon makukuha , pagayon atipan ng pawid ako maaari magdasal dahil sa kanila at pagayon sila maaari mapatuloy sa tumulong laling marami mga tao ako magdasal atipan ng pawid ka would bigyan ako a ibigin ng mo banal salita (ang bago testamento), at atipan ng pawid ka would bigyan ako tangayin dunong at discernment sa malaman ka lalong mapabuti at sa maintindihan ang tukdok ng takdaan ng oras atipan ng pawid tayo ay ikinabubuhay di.

masiyahan tumulong ako sa malaman paano sa makitungo kumuha ang mahirap hindi madali atipan ng pawid ako ay confronted kumuha bawa't araw. panginoon diyos , tumulong ako sa magkulang sa malaman ka lalong mapabuti at sa magkulang sa tumulong iba binyagan di akin malawak at sa tabi-tabi ang daigdig. ako magdasal atipan ng pawid ka would bigyan ang Electronic book itambal at those sino gumawa sa ang website at those sino tumulong kanila mo dunong.

ako magdasal atipan ng pawid ka would tumulong ang isang tao pagkakasapi ng kanila mag-anak (at akin mag-anak) sa hindi maaari spiritually dayain , datapuwa't sa maintindihan ka at sa magkulang sa tanggapin at sundan ka di bawa't daan. at ako humingi ka sa gumawa tesis bagay di ang pangalanan ng heswita , susugan ,

[illegible]

Haluta auttaa ihmiset edesvastuullinen ajaksi ansaitseva nyt kuluva Elektroninen kirjanpidollinen saatavana. Haluta auttaa heidät jotta olla etevä jotta aikaansaada paastota , ja ehtiä enemmän Elektroninen luettelossa saatavana Haluta auttaa heidät jotta hankkia aivan varat , raha , kesto ja aika että he kaivata kotona aste jotta olla etevä jotta elatus työskentely ajaksi Te.

Haluta auttaa joka -lta heidät jotta ei hankkia pelätä ja jotta muistaa että te aari Jumala joka tottelee nimeä hartaushetki ja joka on kotona hinta -lta kaikki. I-KIRJAIN pyytää hartaasti että te edistää heidät , ja että te suojata heidät , ja aikaansaada & ministerikausi että he aari varattu kotona. I-KIRJAIN pyytää hartaasti että te suojata heidät polveutua Henki- Joukko eli toinen este että haitta heidät eli hitaasti heidät heittää. Haluta auttaa we jahka I-KIRJAIN apu nyt kuluva Veres Jälkisäädös jotta kin ajatella -lta ihmiset joka hankkia kokoonpantu nyt kuluva painos saatavana , joten että I-KIRJAIN kanisteri pyytää hartaasti ajaksi heidät ja

joten he kanisteri jatkaa jotta auttaa enemmän ihmiset I-KIRJAIN pyytää hartaasti että te kimmoisuus we lempiä -lta sinun Pyhä Sana (Veres Jälkisäädös), ja että te kimmoisuus we henki- viisaus ja arvostelukyky jotta osata te vedonlyöjä ja jotta käsittää aika -lta aika että me aari asuen kotona. Haluta auttaa we jotta osata kuinka jotta antaa avulla hankala että I-KIRJAIN olen asettaa vastakkain avulla joka aika. Haltija Jumala , Auttaa we jotta haluta jotta osata te Vedonlyöjä ja jotta haluta jotta auttaa toinen Kristitty kotona minun kohta ja liepeillä maailma.

I-KIRJAIN pyytää hartaasti että te kimmoisuus Elektroninen kirjanpidollinen joukkue ja ne joka aikaansaada model after kudos ja ne joka auttaa heidät sinun viisauts. I-KIRJAIN pyytää hartaasti että te auttaa yksilö jäsenmäärä -lta heidän heimo (ja minun heimo) jotta ei olla henkisesti eksyttää , ainoastaan jotta käsittää te ja jotta haluta jotta hyväksyä ja harjoittaa te kotona joka elämäntapa. ja I-KIRJAIN anoa te jotta ajaa nämä tavarat kotona maine -lta Jeesus , Vastuunalainen ,

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[illegible]

Raring Gud , Tack själv så pass den här Ny
Testamente er blitt befriaren så fakta ät vi er
duglig till lära sig mer omkring du. Behag hjälpa mig
folk ansvarig för tillverkningen den här Elektronisk bok
tillgänglig.

Behag hjälpa mig dem till vara köpa duktig verk fort , och göra mer Elektronisk bokna tillgänglig Behag hjälpa mig dem till har alla resurserna , pengarna , den styrka och tiden så pass de behov för att kunde hålla arbetande till deras. Behag hjälpa mig den här så pass de/vi/du/ni är del om spannen så pass hjälp dem på en daglig basis. Behaga ger dem den styrka till fortsätta och ger var av dem den ande förståndet för den verk så pass du vilja dem till gör. Behag hjälpa mig var av dem till inte har rädsla och till minas så pass du er den Gud vem svar bön och vem er han i lidelse av allting.

JAG be så pass du skulle uppmuntra dem , och så pass du skydda dem , och den verk & ministären så pass de er förlovad i.

JAG be så pass du skulle skydda dem från den Ande Pressar eller annan hinder så pass kunde skada dem eller långsam dem ned. Behag hjälpa mig när JAG använda den här Ny Testamente till också tänka om folk vem har gjord den här upplagan tillgänglig , så fakta åt JAG kanna be för dem och så de kanna fortsätta till hjälp mer folk JAG be så pass du skulle ge mig en kärlek om din Helig Uttrycka (den Ny Testamente), och så pass du skulle ge mig ande visdom och discernment till veta du bättre och till förstå den period av tid så pass vi er levande i.

Behag hjälpa mig till veta hur till ha att göra med svårigheten så pass JAG er stillt överför var dag. Vår Herre och Frälsare Gud , Hjälpa mig till vilja till veta du Bättre och till vilja till hjälp annan Kristen i min areal och i omkrets det värld. JAG be så pass du skulle ge den Elektronisk bok slå sig ihop och den här vem arbeta på den spindelväv och den här vem hjälp dem din visdom.

JAG be så pass du skulle hjälp individuellt medlemmen av deras familj (och min familj) till inte bli spirituellt lurat , utom till förstå du och mig till vilja till accept och följa du i varje väg. och JAG fråga du till gör de här sakerna inne om namn av Jesus , Samarbetsvillig ,

[illegible]

Allerkærest God , Tak for lån at indeværende Ny Testamente er blevet løst i den grad at vi er kan hen til lære flere omkring jer. Behage hjælp den folk ansvarlig nemlig gør indeværende Elektronisk skrift anvendelig. Behage hjælp sig at blive købedygtig arbejde holdbar , og skabe flere Elektronisk bøger anvendelig Behage hjælp sig hen til nyde en hel ressourcer , den penge , den kræfter og den gang at de savn for at være i stand til opbevare i orden nemlig Jer.

Behage hjælp dem at er noget af den hold at hjælp sig oven på en hverdags holdepunkt. Behage indrømme sig den kræfter hen til fortsætte og indrømme hver i sig den appel opfattelse nemlig den arbejde at jer savn sig hen til lave. Behage hjælp hver i sig hen til ikke nyde skræk og hen til huske at du er den God hvem svar bøn og hvem står for arrangementet i alt.

JEG bed at jer ville give mod sig , og at jer sikre sig , og den arbejde & ministerium at de er forlovet i. JEG bed at jer ville sikre sig af den Appel Tvinger eller anden hindring at kunne afbræk sig eller sen sig nede.

Behage hjælp mig hvor JEG hjælp indeværende Ny
Testamente hen til ligeledes hitte på den folk hvem nyde
skabt indeværende oplag anvendelig , i den grad at JEG
kunne bed nemlig sig hvorfor de kunne fortsætte hen til
hjælp flere folk JEG bed at jer ville indrømme mig en

Behage hjælp mig hen til kende hvor hen til omhandle den problemer at Jeg er stillet over for hver dag. Lord God , Hjælp mig hen til ville gerne kende jer Bedre og hen til ville gerne hjælp anden Christians i mig område og omkring den jord.

[illegible]

Молитва к богу Дорогой Бог, Вы что были выпущены это Gospel или этот новый testament так, что мы будем выучить больше о вас. Пожалуйста помогите людям ответственным для делать эту электронную книгу имеющейся. Вы знаете они и вы можете помочь им. Пожалуйста помогите им мочь работать быстро, и сделайте более электронные книги имеющейся Пожалуйста помогите им иметь все

ресурсы, деньг, прочность и время которые они для того чтобы мочь держать работать для вас. Пожалуйста помогите тем будут частью команды помогает им на ежедневное основание. Пожалуйста дайте им прочность для того чтобы продолжать и давать каждому из их духовное вникание для работы что вы хотите их сделать. Пожалуйста помогите каждому из их не иметь страх и не вспоминать что вы будете богом отвечают молитве и in charge of все. Я молю что вы ободрили их, и что вы защищаете их, и работа & министерство что они включены внутри.

Я молю что вы защитили их от духовных усилий или других препон смогли повредить им или замедлить им вниз. Пожалуйста помогите мне когда я использую этот новый testament также для того чтобы думать людей делали этот вариант имеющейся, так, что я смогу помолить для их и поэтому их сможете продолжать помочь больше людей.

Я молю что вы дали мне влюбленность вашего святейшего слова (Новый завет), и что вы дали мне духовные премудрость и распознание для того чтобы знать вас более лучше и понять период времени котором мы живем в. Пожалуйста помогите мне суметь как общаться с затруднениями что я confronted с каждым днем. Лорд Бог, помогает мне хотеть знать вас более лучше и хотеть помочь другим христианкам в моей области и вокруг мира.

Я молю что вы дали электронную команду и те книги помогают им ваша премудрость. Я молю что вы помогли индивидуальным членам их семьи (и моей семьи) духовност быть обманутым, но понять вас и хотеть принять и последовать за вас в каждой дороге. Также дайте нам комфорт и наведение в эти времена и я

спрашиваем, что вы делаете эти вещи in the name of
сынок бога, jesus christ, аминь,

[illegible]

**Драг Бог , Благодаря ти този този Нов
Завещание has p.p. от be освобождавам така
този ние сте способен към уча се повече
наоколо ти. Харесвам помагам определен член
хора отговорен за приготвяне този Electronic книга
наличен.**

Харесвам помагам тях към бъда способен към работа
постя , и правя повече Electronic книжарница наличен
Харесвам помагам тях към имам цял определителен
член средство , определителен член пари ,
определителен член устойчивост и определителен член
време този те нужда in ред към бъда способен към
държа движение за Ти. Харесвам помагам от that този
сте част на определителен член впряг този помагам тях
на an всекидневен база.

Харесвам давам тях определителен член устойчивост към продължавам и давам всеки на тях определителен член духовен схващане за определителен член работа този ти липса тях към правя.

Харесвам помагам всеки на тях към не имам страх и към
помня този ти сте определителен член Бог кой отговор
молитва и кой е in пълня на всичко. АЗ моля този ти уж
насърчавам тях , и този ти защитавам тях , и

определителен член работа & министерство този те сте задължавам in. АЗ моля този ти уж защитавам тях от определителен член Духовен Сила или друг пречка този p.t. от сап вреда тях или бавен тях голо възвишение. Харесвам помагам те кога АЗ употреба този Нов Завещание към също мисля на определителен член хора кой имам p.t. и p.p. от make този издание наличен , така този АЗ мога моля за тях и така те мога продължавам към помагам повече хора АЗ моля този ти уж давам те а любов на youг Свят Дума (определителен член Нов Завещание), и този ти уж давам те духовен мъдрост и различаване към зная ти по-добър и към разбирам определителен член период на време този ние сте жив in. Харесвам помагам те към зная как към раздавам с определителен член мъчен този АЗ съм изправлям пред с всеки ден.

Лорд Бог , Помагам те към липса към зная ти По-добър и към липса към помагам друг Християнски in ту площ и наоколо определителен член свят.

АЗ моля този ти уж давам определителен член Electronic книга впряг и от that кой работа на определителен член website и от that кой помагам тях youг мъдрост. АЗ моля този ти уж помагам определителен член личен членство на техен семейство (и ту семейство) към не бъда духовен измамвам , но към разбирам ти и към липса към приемам и следвам ти in всеки път. и АЗ питам ти към правя тези нещо in определителен член име на Йезуит , Amen ,

şu -ebil zarar onları ya da yavaş onları aşağı, mutlu etmek yardım etmek beni ne zaman I kullanma bu İncil -e doğru da düşün belgili tanınılık insanlar kim -si olmak -den yapılmış bu baskı elde edilebilir , takı I -ebilmek dua etmek için onları vesaire onlar -ebilmek devam etmek -e doğru yardım

I dua etmek adl. Ŗu sen -cekti yardım etmek belgili tanımlık bireysel aza -in onların aile (ve benim aile) -e doęru deęil var olmak ruhanî aldatmak , ama -e doęru anlamak sen ve -e doęru istemek -e doęru almak ve izlemek sen içinde her yol. ve I sormak sen -e doęru yapmak bunlar eřya adına İsa , amin ,

[illegible]

sevgili mabut , eyvallah adl. şu bu İncil bkz. have be serbest bırakmak takı biz are güçlü -e doğru öğrenmek daha

hakkında sen. mutlu etmek yardım etmek belgili tanımlık insanlar -den sorumlu için yapım bu elektronik kitap elde edilebilir. mutlu etmek yardım etmek onları -e doğru muktedir iş hızlı , ve yapmak daha elektronik kitap elde edilebilir mutlu etmek yardım etmek onları -e doğru -si olmak tüm belgili tanımlık kaynak , belgili tanımlık para , belgili tanımlık güç ve belgili tanımlık zaman adl. şu onlar lüzum için muktedir almak çalışma için sen. mutlu etmek yardım etmek o adl. şu are bölüm -in belgili tanımlık takım adl. şu yardım etmek onları üstünde an her temel. mutlu etmek vermek onları belgili tanımlık güç -e doğru devam etmek ve vermek her -in onları belgili tanımlık ruhanî basiret için belgili tanımlık iş adl.

şu sen istemek onları -e doğru yapmak. mutlu etmek yardım etmek her -in onları -e doğru değil -si olmak korkmak ve -e doğru anımsamak adl. şu sen are belgili tanımlık mabut kim yanıt dua ve kim bkz. be içinde fiyat istemek -in her şey. I dua etmek adl. şu sen -cekti yüreklendirmek onları , ve adl. şu sen korumak onları , ve belgili tanımlık iş & bakanlık adl. şu onlar are meşgul içinde. I dua etmek adl. şu sen -cekti korumak onları --dan belgili tanımlık ruhanî güç ya da diğer engel adl.

şu -ebil zarar onları ya da yavaş onları aşağı. mutlu etmek yardım etmek beni ne zaman I kullanma bu İncil -e doğru da düşün belgili tanımlık insanlar kim -si olmak -den yapılmış bu baskı elde edilebilir , takı I -ebilmek dua etmek için onları vesaire onlar -ebilmek devam etmek -e doğru yardım etmek daha insanlar I dua etmek adl. şu sen -cekti vermek beni a aşk -in senin kutsal kelime (belgili tanımlık İncil), ve adl. şu sen -cekti vermek beni ruhanî akıllılık ve discernment -e doğru bilmek sen daha iyi ve -e doğru anlamak belgili tanımlık döndürmemem adl. şu biz are canlı içinde. mutlu etmek yardım etmek beni -e doğru bilmek nasıl -e doğru dağıtmak ile belgili tanımlık müşkülât adl.

I dua etmek adl. řu sen -cekti yardım etmek belgili tanımlık bireysel aza -in onların aile (ve benim aile) -e doğru deęil var olmak ruhanî aldatmak , ama -e doğru anlamak sen ve -e doğru istemek -e doğru almak ve izlemek sen içinde her yol. ve I sormak sen -e doğru yapmak bunlar eşya adına İsa , amin ,

[illegible]

Serbia – Servia - Serbian

Serbia Serbian Servian Prayer Isus Krist Molitva Bog Kako
Moliti moci cuti moj molitva za pitati davati ponuditi mene
otkriti duhovni Vodstvo

Serbia - Prayer Requests (praying) to God - explained in Serbian (servian) Language

Molitva za Bog ## Kako za Moliti za Bog
Kako Bog moći čuti moj molitva
Kako za pitati Bog za davati ponuditi mene
Kako otkriti duhovni Vodstvo

Kako za naći predaja iz urok Raspoloženje

Kako za zasluga određeni član istinit Bog nad Nebo

Kako otkriti određeni član Hrišćanin Bog

Kako za moliti za Bog droz Isus Krist

JA imati nikada molitva pre nego

Važan za Bog

Bog željan ljubavi svaki osoba osoba

Isus Krist moći pomoć

Se Bog Biti stalo moj život

Molitva Traženju

stvar taj te moć oskudica za uzeti u obzir govorenje za Bog
okolo Molitva Traženju kod te , okolo te

=====

**Govorenje za Bog , određeni član Kreator nad određeni
član Svemir , određeni član Gospodar :**

1. taj te davati za mene određeni član hrabrost za moliti
određeni član stvar taj JA potreba za moliti 2. taj te davati za
mene određeni član hrabrost za verovati te pa primiti šta te
oskudica raditi s moj život , umjesto mene uznijeti moj
vlastiti volja (namera) iznad vaš.

3. taj te davati mene ponuditi ne career moj bojazan nad
određeni član nepoznat za postati određeni član isprika ,
inače određeni član osnovica umjesto mene ne za služiti
you.

4. taj te davati mene ponuditi vidjeti pa učiti kako za imati
određeni član duhovni sway JA potreba (droz tvoj riječ

Biblija) jedan) umjesto određeni član događaj ispred pa P)
umjesto moj vlastiti crew duhovni putovanje.

5. Taj te Bog davati mene ponuditi oskudica za služiti Te
briny

6. Taj te podsetiti mene za razgovarati sa te prayerwhen) JA
sam frustriran inače u problemima , umjesto težak za odluka
stvar ja sam jedini droz moj ljudsko biće sway.

7. Taj te davati mene Mudrost pa jedan srce ispunjen s
Biblijski Mudrost tako da JA služiti te briny delotvorno.

8. Taj te davati mene jedan želja za učenje tvoj riječ , Biblija
, (određeni član Novi Zavjet Evanđelje nad Zahod), na
temelju jedan crew osnovica 9. taj te davati pomoć za mene
tako da JA sam u mogućnosti za obaveštenje stvar unutra
Biblija (tvoj riječ) šta JA moći osobno vezati za , pa taj
volja pomoć mene shvatiti šta te oskudica mene raditi unutra
moj život.

10. Taj te davati mene velik raspoznavanje , za shvatiti kako
za objasniti za ostali tko te biti , pa taj JA moći učiti kako
učiti pa knotkle kako za pristajati uza što te pa tvoj riječ (
Biblija)

11. Taj te donijeti narod (inače websites) unutra moj život
tko oskudica za knotkle te , pa tko biti jak unutra njihov
precizan sporazum nad te (Bog); pa Taj te donijeti narod (
inače websites) unutra moj život tko će biti u mogućnosti za
ohrabriti mene za točno učiti kako za podeliti Biblija reč nad
istina (2 Timotej 215:).

12. Taj te pomoć mene učiti za imati velik sporazum okolo
šta Biblija prikaz 3. lice od TO BE u prezentu najbolji , šta
3. lice od TO BE u prezentu većina precizan , pa šta je preko

duhovni sway & snaga , pa šta prikaz složiti se s određeni član izvorni rukopis taj te nadahnut određeni član autorstvo nad određeni član Novi Zavjet za pisati.

13. Taj te davati ponuditi mene za korist moj vrijeme unutra jedan dobar put , pa ne za uzaludnost moj vrijeme na temelju Neistinit inače prazan metod za dobiti zaglavni kamen za Bog (ipak taj nisu vjerno Biblijski), pa kuda tim metod proizvod nijedan dug rok inače trajan duhovni voće.

14. Taj te davati pomoć za mene za shvatiti šta za tražiti unutra jedan crkva inače jedan mjesto nad zasluga , šta rod nad sumnja za pitati , pa taj te pomoć mene za naći vernik inače jedan parson s velik duhovni mudrost umjesto lak inače neistinit odgovor.

15. taj te uzrok mene za sećati se za sjećati se tvoj riječ Biblija (takav kao Latinluk 8), tako da JA moći imati pik na moj srce pa imati moj pamćenje spreman , pa biti spreman za davati dobro odgovarati ostali nad određeni član nadati se taj JA imati okolo te.

16. Taj te donijeti ponuditi mene tako da moj vlastiti teologija pa doktrina za slagati tvoj riječ , Biblija pa taj te nastaviti za pomoć mene knotkle kako moj sporazum nad doktrina moći poboljšati tako da moj vlastiti život , stil života pa sporazum nastavlja da bude zaglavni kamen za šta te oskudica to da bude umjesto mene.

17. Taj te otvoren moj duhovni uvid (zaključak) sve više , pa taj kuda moj sporazum inače percepcija nad te nije precizan , taj te pomoć mene učiti tko Isus Krist vjerno 3. lice od TO BE u prezentu.

18. Taj te davati ponuditi mene tako da JA moći za odvojen iko neistinit obredni šta JA imati zavisnost na temelju , iz

tvoj jasan poučavanje unutra Biblija , ako postoje nad šta JA sam sledeće nije nad Bog , inače 3. lice od TO BE u prezentu u suprotnosti sa šta te oskudica za poučavati nama okolo sledeće te.

19. Taj iko sile nad urok ne oduteti iko duhovni sporazum šta JA imati , ipak radije taj JA zadržati određeni član znanje nad kako za knotkle te pa ne da bude lukav unutra ovih dan nad duhovni varka.

20. Taj te donijeti duhovni sway pa ponuditi mene tako da JA volja ne da bude dio nad određeni član Velik Koji pada Daleko inače nad iko pokret šta postojati produhovljeno krivotvoriti za te pa za tvoj Svet Riječ

21. Taj da onde 3. lice od TO BE u prezentu bilo što taj JA imati ispunjavanja unutra moj život , inače iko put taj JA ne imate odgovaranje za te ace JA treba imati pa taj 3. lice od TO BE u prezentu sprječavanje mene iz oba hodanje s te , inače imajući sporazum , taj te donijeti tim stvar / odgovor / događaj leđa u moj pamćenje , tako da JA odreći se njima u ime Isus Krist , pa svi nad njihov vrijednosni papiri pa posledica , pa taj te opet staviti iko praznina ,sadness inače očajavati unutra moj život s određeni član Radost nad određeni član Gospodar , pa taj JA postojati briny usredotočen na temelju znanje za sledii te kod čitanje tvoj riječ , određeni član Biblija

22. Taj te otvoren moj oči tako da JA moći za jasno vidjeti pa prepoznati da onde 3. lice od TO BE u prezentu jedan Velik Varka okolo Duhovni tema , kako za shvatiti današji fenomen (inače ovih događaj) iz jedan Biblijski perspektiva , pa taj te davati mene mudrost za knotkle i tako taj JA volja učiti kako za pomoć moj prijatelj pa voljen sam sebe (rodbina) ne postojati dio nad it.

23. Taj te osigurati taj jednom moj oči biti otvoreni pa moj pamćenje shvatiti određeni član duhovni izražajnost nad trenutni zbivanja uzimanje mjesto unutra određeni član svet , taj te pripremiti moj srce prihvatiti tvoj istina , pa taj te pomoć mene shvatiti kako za naći hrabrost pa sway droz tvoj Svet Riječ , Biblija. U ime Isus Krist , JA tražiti ovih stvar potvrđujući moj želja da bude složno tvoj volja , pa JA sam iskanje tvoj mudrost pa za imati jedan ljubav nad određeni član Istina Da

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Briny podno Stranica
Kako za imati Vječan Život

=====

Nama biti dearth da današji foil (nad molitva traženju za Bog) 3. lice od TO BE u prezentu u mogućnosti za pomoći te. Nama shvatiti današji ne može biti određeni član najbolji inače većina delotvoran prevod. Nama shvatiti taj onde biti mnogobrojan različit putevi nad izraziv misao pa reči. Da te imati jedan sugestija umjesto jedan bolji prevod , inače da te sličan za uzeti jedan malen količina nad tvoj vrijeme za poslati sugestija nama , te će biti pomaganje hiljadu nad ostali narod isto , tko volja onda čitanje određeni član poboljšan prevod. Nama često imati jedan Novi Zavjet raspoloživ unutra tvoj jezik inače unutra jezik taj biti redak inače star.

Da te biti handsome umjesto jedan Novi Zavjet unutra jedan specifičan jezik , ugoditi pisati nama. Isto , nama oskudica da bude siguran pa probati za komunicirati taj katkada , nama činiti ponuda knjiga taj nisu Slobodan pa taj činiti koštati novac. Ipak da te ne moći priuštiti neki od tim elektronički knjiga , nama moći često činiti dobro razmena

nad elektronički knjiga umjesto pomoć s prevod inače prevod posao.

Te ne morati postojati jedan stručan radnik , jedini jedan pravilan osoba tko 3. lice od TO BE u prezentu zainteresiran za pomaganje. Te treba imati jedan računar inače te treba imati pristup za jedan računar kod tvoj meštanin biblioteka inače univerzitet inače univerzitet , otada tim obično imati bolji spoj za određeni član Internet. Te moći isto obično utemeljiti tvoj vlastiti crew SLOBODAN elektronski pošta račun kod lijevanje mail.yahoo.com

Ugoditi uzeti maloprije otkriti određeni član elektronski pošta adresa smješten podno inače određeni član kraj nad današji stranica. Nama nadati se te volja poslati elektronski pošta nama , da današji 3. lice od TO BE u prezentu nad pomoć inače hrabrenje. Nama isto ohrabriti te za dodir nama u vezi sa Elektronički Knjiga taj nama ponuda taj biti van koštati , pa slobodan.

Nama činiti imati mnogobrojan knjiga unutra stran jezik , ipak nama ne uvijek mjesto njima za primiti elektronski (skidati podatke) zato nama jedini napraviti raspoloživ određeni član knjiga inače određeni član tema taj biti preko zatražen. Nama ohrabriti te za nastaviti za moliti za Bog pa za nastaviti učiti okolo Njemu kod čitanje određeni član Novi Zavjet. Nama dobrodošao tvoj sumnja pa primedba kod elektronski pošta.

Te rog ajută-mă la spre know cum la spre deal cu art.hot.
difficulties that I sînt confronted cu fiecare zi. Lord
Dumnezeu , Ajută-mă help la spre nevoie la spre know tu
Better și la spre nevoie la spre ajutor alt Creștin înăuntru
meu arie și around art.hot. lume. I pray that tu trec.de la will
a da art.hot.

Electronic carte team și aceia cine work pe website și aceia cine ajutor pe ei al tău wisdom. I pray that tu trec.de la will ajutor art.hot. individual members de lor familie (și meu familie) la spre nu a fi spiritually deceived , numai la spre understand tu și eu la spre nevoie la spre accent și a urma tu înăuntru fiecare way. și I a întreba tu la spre a face aceștia things în nume de Jesus , Amen ,

[illegible]

Russian – Russe - *Russie*

Russian Prayer Requests -

Молитва к
бога как помолить к
бога как бог может услышать моему
молитве как спросить, что бог дал помощь к мне
как найти духовное наведение
как найти deliverance от злейшего
духов как поклониться поистине бог
рая как найти христианское
бога как помолить к богу до
jesus christ я никогда не молила перед
важным к влюбленностям бога
бога каждое индивидуальное
jesus, котор персоны christ может помочь
делает внимательность бога о моих вещах
запросов молитве
жизни вы могли хотеть для рассмотрения поговорить к
богу о запросах молитве
вами, о вас

=====

Говорящ к богу, создатель вселенного, лорд:

**1. вы дали бы к мне смелости помолить вещи я для
того чтобы помолить**

2. вы дали бы к мне смелости верить вам и принимать
вы хотите сделать с моей жизнью, вместо меня exalting
мои воля (намерие) над твоим.

3. вы дали бы мне помощь для того чтобы не
препятствовать моим страхам неиствения стать
отговорками, или основа для меня, котор нужно не
служить вы. 4. вы дали бы мне помощь для того чтобы

увидеть и выучить как иметь духовную прочность я (через ваше слово библия) а) для случаев вперед и б) для моего собственного личного духовного путешествия.

5. Что вы бог дали мне помощь для того чтобы хотеть служить вы больше

6. Что вы remind, что я разговаривал с вами (prayer)when я себя расстрою или в затруднении, вместо пытаться разрешить вещи только через мою людскую прочность.

7. Что вы дали мне премудрость и сердце наполнило с библейской премудростью так НОП я служил бы вы эффективно.

8. Что вы дали мне желание изучить ваше слово, библию, (Новый завет Gospel john), on a personal basis,

9. вы дали бы помощи к мне так, что я буду заметить вещи в библии (вашем слове) я могу лично отнести к, и которой поможет мне понять вы хотите меня сделать в моей жизни.

10. Что вы дали мне большое распознавание, для того чтобы понять как объяснить к другим которые вы, и что я мог выучить как выучить и суметь как стоять вверх для вас и вашего слова (библии)

11. Что вы принесли людей (или websites) в моей жизни хотят знать вас, и которые сильны в их точном вникании вас (бог); и то вы принесли бы людей (или websites) в моей жизни будет ободрить меня точно выучить как разделить библию слово правды (2 timothy 2:15).

12. Что вы помогли мне выучить иметь большое вникание о который вариант библии самые лучшие, который самый точный, и который имеет самые духовные прочность & силу, и которая вариант соглашается с первоначально рукописями что вы воодушевили авторы Новый завет написать.

13. Что вы дали помощь к мне для использования моего времени в хорошей дороге, и для того чтобы не расточительствовать мое время на ложных или пустых методах получить closer to бог (но то не будьте поистине библейск), и где те методы не производят никакой долгосрочный или lasting духовный плодощ.

14. Что вы дали помощь к мне понять look for в церковь или месте поклонения, что виды вопросов, котор нужно спросить, и что вы помогли мне найти верующих или pastor с большой духовной премудростью вместо легких или ложных ответов.

15. вы причинили бы меня вспомнить для того чтобы запомнить ваше слово библия (such as Romans 8), так, что я смогу иметь его в моем сердце и иметь мой разум быть подготовленным, и готово дать ответ к другому из упования которое я имею о вас.

16. Что вы принесли помощь к мне так НОП мои собственные теология и доктрины для того чтобы согласиться с вашим словом, библией и что вы продолжались помочь мне суметь как мое вникание доктрины можно улучшить так, что мои собственные жизнь, lifestyle и понимать будут продолжаться быть closer to вы хотите их быть для меня.

17. Что вы раскрыли мою духовную проницательность (заклучения) больше и больше, и что где мои вникание или восприятие вас не точны, что вы помогли мне выучить *jesus christ* поистине.

18. Что вы дали помощь к мне так НОП я мог бы отделить любые ложные ритуалы я зависел на, от ваших ясных преподавательств в библии, если любое из, то я *following* не бога, или противоположны к вы хотите для того чтобы научить нам - о следовать за вами.

19. Что любые усилия зла *take away* нисколько духовное вникание я имею, но довольно что я сохранил знание как знать вас и быть обманутым внутри *these days* духовного обмана.

20. Что вы принесли духовную прочность и помогли к мне так НОП я не буду частью большой падать прочь или любого движения было бы духовност *counterfeit* к вам и к вашему святейшему слову.

21. То если что-нибудь, то я делал в моей жизни, или любая дорога что я не отвечал к вам по мере того как я должен иметь и то предотвращает меня от или гулять с вами, или иметь понимать, что вы принесли *te things/responses/events back into* мой разум, так НОП я отречьлся бы от их *in the name of jesus christ*, и все из их влияний и последствий, и что вы заменили любые *emptiness*, тоскливость или *despair* в моей жизни с утехой лорда, и что я больше был сфокусирован на учить последовать за вами путем читать ваше слово, библия.

22. Что вы раскрыли мои глаза так НОП я мог бы ясно увидеть и узнать если будет большой обман о духовных темах, то как понять это явление (или эти случаи) от

библейской перспективы, и что вы дали мне
премудрость для того чтобы знать и так НОП я выучу
как помочь моим друзьям и полюбил одни
(родственники) для того чтобы не быть частью ее.

23 Что вы обеспечили что раз мои глаза раскрыны и мой
разум понимает духовное значение текущие события
принимая место в мире, что вы подготовили мое сердце
для того чтобы признавать вашу правду, и что вы
помогли мне понять как найти смелость и прочность
через ваше святейшее слово, библию. In the name of
jesus christ, я прошу эти вещи подтверждая мое желание
быть в соответствии вашей волей, и я прошу ваша
премудрость и иметь влюбленность правды, Аминь.

=====

Больше на дне страницы
как иметь вечная жизнь

=====

Мы рады если этот список (запросов молитве к
богу) может помочь вам. Мы понимаем это не может
быть самый лучший или самый эффективный перевод.
Мы понимаем что будут много по-разному дорог
выражать мысли и слова. Если вы имеете предложение
для более лучшего перевода, или если вы хотел были бы
принять малое количество вашего времени послать
предложения к нам, то вы будете помогать тысячам
людям также, которые после этого прочитают
улучшенный перевод. Мы часто имеем новый testament
имеющийся в вашем языке или в языках редко или
старо. Если вы смотрите для нового testament в
специфически языке, то пожалуйста напишите к нам.

Также, мы хотим быть уверены и пытаемся связывать то иногда, мы предлагаем книги которые не свободно и которые стоит денег. Но если вы не можете позволять некоторые из тех электронных книг, то мы можем часто делать обмен электронных книг для помощи с переводом или работой перевода. Вы не должны быть профессиональным работником, только регулярно персонa которая заинтересована в помощи.

Вы должны иметь компьютер или вы должны иметь доступ к компьютеру на ваших местных архиве или коллеже или университете, в виду того что те обычно имеют более лучшие соединения к интернету.

Вы можете также обычно устанавливать ваш собственный личный СВОБОДНО учет электронная почта путем идти к mail.yahoo.com пожалуйста принимаете момент для того чтобы считать адрес после того как электронная почта вы расположены на дне или конце этой страницы.

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[illegible]

مددعاسي يذلاق يعرفل انم اعزجل لكشت يتل ا قدع اسملا عاجرلا
منم لك اعطاعو رارمتسالا قوق اءى اطع ا جري .موي لك ساسا لىل ع
بل عفت ن ا امل دىرت يتل ل ام عالل يحورل ام هفل ا

رکذتل او فوخل مدعل مهنم لك قدعاسم عاجرل
ءيش لك نع لوؤسم او قالصل ابوجا يذل لئل اتنا نإ

& لمعل او ، مهتياحم مكن او ، مهعيجشرت متلضفت نأ لئل وعدأ
هيف نوكراشي مهنأ قراز

نم اهريغ واهي حورل اتاوقل انم مهتياحم متلضفت نأ لئل وعدأ
لفسأ لئا انم عطب واهمريض نأ نكمي يتل اتابقعل

اضي ركفنل ديدج دهع اذه مدختسا امدنع يتدعاسم عاجرل
ناعي طتسا ىتح ، عحاتمل اهبطل اذه نم اولعج نيذل سانل
ددع قدعاسم يفرارمتسالامل ينستي يتحو اهيلع ىلصي
سانل نم ربكأ

(ديدلج دهعل) قسدقملا قملك كل بحيني طعت تنك نأ لئل وعدأ
كن افرعت نأ من طفل او قملح او هي حورل يني طعت فوس كن او ،
اهيف شيعن يتل اةينمزل اقرتفل او مهفل لصفأ

تابوعصل اعم لامعتل اةيفيك قفرعم يفي يتدعاسم عاجرل
ناديرت يندعاسي لئل درولل .موي لك يينأ هجاوت يتل
يفيني حييسمل نيرخال ادعاسن نأ ديرنو لصفأ كن افرعت
مل اعلال وحو ققطنمل يدلبل

نيذل او بختنمل اينورتكلال باتكل ايطعي نأ مكل لئل وعدأ
مكتمك حمدعاست

عدخي ال (يتلئاعو) اهترسادارفأ دعاسي نأ مكل لئل وعدأ
قرطل لكب مكل عباتم ولوبق ديرتو مكب مهف نكلو ، ايحور

نأ مكنم بلطاو ، اتاوالا هذهي ف هيجوتل او دعتمل انيطعي امك
نيما ، عوسي مسإ يفي ايشال اذه لعفا

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Prayer to God

Dear God,

Thank you that this Gospel or this New Testament has been released so that we are able to learn more about you.

Please help the people responsible for making this Electronic book available. You know who they are and you are able to help them.

Please help them to be able to work fast, and make more Electronic books available

Please help them to have all the resources, the money, the strength and the time that they need in order to be able to keep working for You.

Please help those that are part of the team that help them on an everyday basis. Please give them the strength to continue and give each of them the spiritual understanding for the work that you want them to do.

Please help each of them to not have fear and to remember
that you are the God who answers prayer and who is in charge of everything.

I pray that you would encourage them, and that you protect them, and the work & ministry that they are engaged in.

I pray that you would protect them from the Spiritual

Forces or other obstacles that could harm them or slow them down.

Please help me when I use this New Testament to also think of the people who have made this edition available, so that I can pray for them and so they can continue to help more people.

I pray that you would give me a love of your Holy Word (the New Testament), and that you would give me spiritual wisdom and discernment to know you better and to understand the period of time that we are living in.

Please help me to know how to deal with the difficulties that I am confronted with every day. Lord God, Help me to want to know you Better and to want to help other Christians in my area and around the world.

I pray that you would give the Electronic book team and those who help them your wisdom. God, help me to understand you better. Please help my family to understand you better also.

I pray that you would help the individual members of their family (and my family) to not be spiritually deceived, but to understand you and to want to accept and follow you in every way.

Also give us comfort and guidance in these times and I ask you to do these things in the name of Jesus ,
Amen,

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BOOKS which may be of Interest to you, the Reader

[illegible]

Note: These Books listed below may be available at No cost, - in **PDF** - and Entirely **FREE** at:

<http://www.archive.org> [text]

or at

<http://books.google.com>

or – for those in Europe - at

<http://gallica.bnf.fr>

or for FRENCH at

<http://books.google.fr/books>

We encourage you to find out, and to keep separate copies on separate drives, in case your own computer should have occasional problems.

R-La grande charte d'Angleterre ; ouvrage précédé d'un Précis – This is simply the MAGNA CHARTA, which recognizes liberty for everyone.

Gallagher, Mason - Was the Apostle Peter ever at Rome

Cannon of the Old Testament and the New Testament
or Why the Bible is Complete without the Apocrypha and
unwritten Traditions by Professor Archibald Alexander
Princeton Theological Seminary
1851 - Presbyterian Board of Publications. [[available online Free](#)]

Historical Evidences of the Truth of the Scripture Records
WITH SPECIAL REFERENCE TO THE DOUBTS AND
DISCOVERIES OF MODERN TIMES. by George
Rawlinson - Lectures Delivered at Oxford University
[[available online Free](#)]

The Apostolicity of Trinitarianism - by George Stanley
Faber - 1832 – 3 Vol / 3 Tomes [[available online Free](#)]

The image-worship of the Church of Rome : proved to be
contrary to Holy Scripture and the faith and discipline of the
primitive church ; and to involve contradictory and
irreconcilable doctrines within the Church of Rome itself
(1847)
by James Endell Tyler, 1789-1851

Calvin defended : a memoir of the life, character, and
principles of John Calvin (1909) by Smyth, Thomas, 1808-
1873 ; Publish: Philadelphia : Presbyterian Board of
Publication. [[available online Free](#)]

The Supreme Godhead of Christ, the Corner-stone of Christianity by W. Gordon - 1855[\[available online Free \]](#)

A history of the work of redemption containing the outlines of a body of divinity ...

Author: Edwards, Jonathan, 1703-1758.

Publication Info: Philadelphia,,: Presbyterian board of publication, [\[available online Free \]](#)

The origin of pagan idolatry ascertained from historical testimony and circumstantial evidence. - by George Stanley Faber - 1816 3 Vol. / 3 Tomes [\[available online Free \]](#)

The Seventh General Council, the Second of Nicaea, Held A.D. 787, in which the Worship of Images was established - based on early documents by Rev. John Mendham - 1850 [documents how this far-reaching Council went away from early Christianity and the New Testament]

Worship of Mary by James Endell Tyler [\[available online Free \]](#)

The Papal System from its origin to the present time
A Historical Sketch of every doctrine, claim and practice of the Church of Rome by William Cathcart, DD
1872 – [\[available online Free \]](#)

The Protestant exiles of Zillerthal; their persecutions and expatriation from the Tyrol, on separating from the Romish church – [\[available online Free \]](#)

An essay on apostolical succession- being a defence of a genuine ministry – by Rev Thomas Powell - 1846

An inquiry into the history and theology of the ancient Vallenses and Albigenses; as exhibiting, agreeably to the promises, the perpetuity of the sincere church of Christ
Publish info London, Seeley and Burnside, - by George Stanley Faber - 1838 [[available online Free](#)]

The Israel of the Alps. A complete history of the Waldenses and their colonies (1875) by Alexis Muston (History of the Waldensians) – 2 Vol/ 2 Tome – Available in English and Separately ALSO in French [[available online Free](#)]

Encouragement for Women

Amy Charmichael

AMY CARMICHAEL - From Sunrise Land
[[available online Free](#)]

AMY CARMICHAEL - Lotus buds (1910)
[[available online Free](#)]

AMY CARMICHAEL - Overweights of joy (1906)
[[available online Free](#)]

AMY CARMICHAEL -Walker of Tinnevelly (1916)
[[available online Free](#)]

AMY CARMICHAEL -After Everest ; the experiences of a mountaineer and medical mission (1936)
[[available online Free](#)]

AMY CARMICHAEL -The continuation of a story ([1914

[available online Free]

AMY CARMICHAEL -Ragland, pioneer (1922)
[available online Free]

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HISTORY OF HUNGARIAN CHRISTIANS

[illegible]

HISTORY OF THE PROTESTANT CHURCH IN
HUNGARY By J. H. MERLE D'AUBIGNE -
1854 [available online Free]

Hungary and Kossuth-An Exposition of the Late Hungarian Revolution by Tefft
1852 [available online Free]

Secret history of the Austrian government and of its ...
persecutions of Protestants By Joseph Alfred Michiels -
1859 [available online Free]

Sketches in Remembrance of the Hungarian Struggle for
Independence and National Freedom Edited by Kastner
(Circ. 1853) [\[available online Free\]](#)

GALLICA – <http://gallica.bnf.fr>

Histoire ecclésiastique – 3 Tomes - by Théodore de Bèze,
[available online Free]

BEZE-Sermons sur l'histoire de la résurrection de Notre-Seigneur Jésus-Christ [available online Free]

DE BEZE - Confession de la foy chrestienne [available online Free]

Vie de J. Calvin by Théodore de Bèze, [available online Free]

Confession d'Augsbourg (français). 1550-Melanchthon
[available online Free]

La BIBLE-l'éd. de, Genève-par F. Perrin, 1567 [available online Free]

Hobbes - Léviathan ou La matière, la forme et la puissance d'un état ecclésiastique et civil [available online Free]

L'Église et l'État à Genève du vivant de Calvin
Roget, Amédée (1825-1883).
[available online Free]

LUTHER-Commentaire de l'épître aux Galates [available online Free]

Petite chronique protestante de France [available online Free]

Histoire de la guerre des hussites et du Concile de Basle
2 Tomes [recheck for accuracy]

Les Vaudois et l'Inquisition-par Th. de Cauzons (1908)
[\[available online Free \]](#)

Glossaire vaudois-par P.-M. Callet [\[available online Free \]](#)

Musée des protestans célèbres ou Portraits et notices
biographiques et littéraires des personnes les plus éminens
dans l'histoire de la réformation et du protestantisme par une
société de gens de lettres [\[available online Free \]](#)

(publ. par Mr. G. T. Doin; Publication : Paris : Weyer : Treuttel et Wurtz :
Scherff [et al.], 1821-1824 - 6 vol./6 Tomes : ill. ; in-8
Doin, Guillaume-Tell (1794-1854). Éditeur scientifique)

Notions élémentaires de grammaire comparée pour servir à
l'étude des trois langues classiques [\[available online Free \]](#)

Thesaurus graecae linguae ab Henrico Stephano constructus.
Tomus I : in quo praeter alia plurima quae primus praestitit
vocabula in certas classes distribuit, multiplici derivatorum
serie...

(Estienne, Henri (1528-1598). Auteur du texte Tomus I,II,III,IV : in quo
praeter alia plurima quae primus praestitit vocabula in certas classes
distribuit, multiplici derivatorum serie; Thesaurus graecae linguae ab
Henrico Stephano constructus) [\[available online Free \]](#)

La liberté chrétienne; étude sur le principe de la piété chez
Luther ; Strasbourg, Librairie Istra, 1922 - Will, Robert
[\[available online Free \]](#)

Bible-N.T.(français)-1523 - Lefèvre d'Étaples [\[available
online Free \]](#)

Calvin considéré comme exégète - Par Auguste Vesson
[\[available online Free \]](#)

Biblia en lengua española traduzida palabra por palabra de la verdad hebrayca-FERRARA

Biblia. Español 11602-translationes por Cypriano de Valera (misspelled occasionally as Cypriano de Varela) [[available online Free](#)]

Reina Valera 1602 – New Testament Available at www.archive.org [[available online Free](#)]

La Biblia : que es, los sacros libros del Vieio y Nuevo Testamento

Valera, Cipriano de, 1532-1625

Los dos tratados del papa, i de la misa - escritos por Cipriano D. Valera ; i por él publicados primero el a. 1588, luego el a. 1599; i ahora fielmente reimpresos [Madrid], 1851 [[available online Free](#)]

Valera, Cipriano de, 1532?-1625

Aviso a los de la iglesia romana, sobre la indiccion de jubiléo, por la bulla del papa Clemente octavo.

English Title = An ansvvere or admonition to those of the Church of Rome, touching the iubile, proclaimed by the bull, made and set foorth by Pope Clement the eyght, for the yeare of our Lord. 1600. Translated out of French [[available online Free](#)]

Spanish Protestants in the Sixteenth Century by Cornelius August Wilkens French [[available online Free](#)]

Historia de Los Protestantes Españoles Y de Su Persecucion Por Felipe II – Adolfo de Castro – 1851 (also Available in English) [[available online Free](#)]

The Spanish Protestants and Their Persecution by Philip II

– 1851 - Adolfo de Castro [[available online Free](#)]

Institucion de la religion christiana;
Institutio Christianae religionis. Spanish
Calvin, Jean, 1509-1564

Institución religiosa escrita por Juan Calvino el año 1536 y
traduzida al castellano por Cipriano de Valera.
Calvino, Juan.

Catecismo que significa: forma de instruccion, que contiene
los principios de la religion de dios, util y necessario para
todo fiel Christiano : compuesto en manera de dialogo,
donde pregunta el maestro, y responde el discipulo
En casa de Ricardo del Campo, M.D.XCVI [1596] Calvino,
Juan.

Tratado para confirmar los pobres catiuos de Berueria en la
catolica y antigua se, y religion Christiana: y para los
consolar con la Palabra de Dios en las afliciones que
padecen por el evangelio de Iesu Christo. [...] Al fin deste
tratado hallareys un enxambre de los falsos milagros, y
illusiones del Demonio con que Maria de la visitacion priora
de la Anunciada de Lisboa engaño à muy muchos: y de
como fue descubierta y condenada al fin del año de .1588
En casa de Pedro Shorto, Año de. 1594
Valera, Cipriano de,

Biblia de Ferrara, corregida por Haham R. Samuel de
Casseres

The Protestant exiles of Madeira (c1860) French [[available
online Free](#)]

[illegible]

HISTORY OF VERSIONS of the NEW TESTAMENT

Part A – For your consideration

[illegible]

For Christians who want a serious, detailed and historical account of the versions of the New Testament, and of the issues involved in the historic defense of authentic and true Christianity.

John William Burgon [Oxford] -1 The traditional text of the Holy Gospels vindicated and established (1896) [[available online Free](#)]

John William Burgon [Oxford] -2 The causes of the corruption of the traditional text of the Holy Gospel
[available online Free]

John William Burgon [Oxford] – The Revision Revised
(A scholarly in-depth defense of Ancient Greek Text of the
New Testament) [\[available online Free \]](#)

Intro to Vol 1 from INTRO to MASSORETICO CRITICAL
by GINSBURG-VOL 1 [available online Free]

Intro to Vol 1 from INTRO to MASSORETICO CRITICAL
by GINSBURG-VOL 2 [available online Free]

Horæ Mosaicæ; or, A view of the Mosaical records, with respect to their coincidence with profane antiquity; their

internal credibility; and their connection with Christianity; comprehending the substance of eight lectures read before the University of Oxford, in the year 1801; pursuant to the will of the late Rev. John Bampton, A.M. / By George Stanley Faber -Oxford : The University press, 1801
[Topic: defense of the authorship of Moses and the historical accuracy of the Old Testament] [\[available online Free \]](#)

TC The English Revisers' Greek Text-Shown to be Unauthorized, Except by Egyptian Copies Discarded
[\[available online Free \]](#)

[CANON of the Old and New Testament by Archibald Alexander \[available online Free \]](#)

An inquiry into the integrity of the Greek Vulgate- or, Received text of the New Testament 1815 92mb [\[available online Free \]](#)

A vindication of 1 John, v. 7 from the objections of M. Griesbach [\[available online Free \]](#)

The Burning of the Bibles- Defence of the Protestant Version – Nathan Moore - 1843

A dictionarie of the French and English tongues 1611
Cotgrave, Randle - [\[available online Free \]](#)

The Canon of the New Testament vindicated in answer to the objections of J.T. in his Amyntor, with several additions
[\[available online Free \]](#)

the paramount authority of the Holy Scriptures vindicated (1868)

Resurrection of Jesus Christ, or the necessity of Personal Repentance for Salvation.

The Translations have been accomplished all around the world in many languages, starting with changeover from the older accurate Greek Text, to the modern invented one, starting between 1904 and 1910 depending on which edition, which translation team, and which publisher.

We cannot recommend: the New Testament or Bible of Louis Segond. This man was probably well intentioned, but his translation are actually based on the 8th Critical edition of Tischendorf, who opposed the Reformation, the Historicity of the Books of the Bible, and the Greek Text used by Christians for thousands of years.

For additional information on versions, type on the Internet Search: “verses missing in the NIV” and you will find more material.

We cannot recommend the english-language NKJV, even though it claims to depend on the Textus Receptus. That is not exactly accurate. The NKJV makes this claim based on the eclectic [mixed and confused] greek text collated officially by Herman von Soden. The problem is that von Soden did not accomplish this by himself and used 40 assistants, without recording who chose which text or the names of those students. Herman Hoskier [Scholar, University of Michigan] was accurate in demonstrating the links between Sinaiticus, Vaticanus, and the Greek Text of Von Soden. Thus what is explained as being “based on” the Textus Receptus actually was a departure from that very text.

The Old Testaments of almost all modern language Bibles, in almost all languages is a CHANGED text. It does NOT conform to the historic Old Testament, and is based instead on the recent work of the German Kittel, who can be easily considered an Apostate by historic Lutheran standards. (more in a momentf).

The Old Testament of the NKJV is based on the New Hebrew Translation of Kittel. [die Biblia Hebraica von Rudolf Kittel] Kittel remains problematic for his own approach to translation.

Kittel, the translator of the Old Testament [for almost all modern editions of the Bible]:

1. Did not believe that the Pentateuch he translated was accurate.
2. Did not believe that the Pentateuch he translated was the same as the original Pentateuch.
3. Did not believe in the inspiration of the Old Testament or the New Testament.
4. Did not believe in what Martin Luther would believe would constitute Salvation (salvation by Faith alone, in Christ Jesus alone).
5. Considered the Old Testament to be a mixture compiled by tribes who were themselves confused about their own religion.

Most people today who are Christians would consider Kittel to be a Heretical Apostate since he denies the inspiration of the Bible and the accuracy of the words of Jesus in the New Testament. Kittel today would be refused to be allowed to be a Pastor or a translator. His translation work misleads

and misguides people into error, whenever they read his work.

The Evidence against Kittel is not small. It is simply the work of Kittel himself, and what he wrote. Much of the evidence can be found in:

A history of the Hebrews (1895) by R Kittel – 2 Vol

Essentially, Kittel proceeds from a number of directions to undermine the Old Testament and the history of the Hebrews, by pretending to take a scholarly approach. Kittel did not seem to like the Hebrews much, but he did seem to like ancient pagan and mystery religions. (see the Two Babylons by Hislop, or History of the Temple by Edersheim, and then compare).

His son Gerhard Kittel, a “scholar” who worked for the German Bible Society in Germany in World War II, with full aproval of the State, ALSO was not a Christian and would ALSO be considered an apostate. Gerhard Kittel served as advisor to the leader of Germany in World War II. After the war, Gerhard Kittel was tried for War Crimes.

On the basis of the Documentation, those who believe in the Bible and in Historic Christianity are compelled to find ALTERNATIVE texts to the Old Testament translated by Kittel or the New Testaments that depart from the historic Ancient Koine Greek.

Both Kittel Sr and Kittel Jr appear to have been false Christians, and may continue to mislead many. People who cannot understand how this can happen may want to read a few books including :

Seduction of Christianity by Dave Hunt.

The Agony of Deceit by Horton
Hidden Dangers of the Rainbow by C. Cumbey
The Battle for the Bible by Harold Lindsell (Editor of
Christianity Today)

Those who want more information about Kittel should
consult:

- 1) Problems with Kittel – Short paper sometimes available
online or at www.archive.org
- 2) The Theological Faculty of the University of Jena during
the Third in PDF [can be found online sometimes]
by S. Heschel, Professor, Dartmouth College
- 3) Theologians under : Gerhard Kittel, Paul Althaus, and
Emanuel Hirsch / Robert P. Ericksen.
Publish info New Haven : **Yale University** Press, 1985.
(New Haven, 1987)
- 4) Leonore Siegele - Wenschkewitz, Neutestamentliche
Wissenschaft vor der Judenfrage: Gerhard Kittels
theologische Arbeit im Wandel deutscher Geschichte
(München: Kaiser, 1980).
- 5) Rethinking the German Church Struggle
by John S. Conway [online]
<http://motlc.wiesenthal.com/resources/books/annual4/chap18.html>
- 6) Betrayal: German Churches and the Holocaust
by Robert P. Ericksen (Editor), Susannah Heschel (Editor)

Questions about (PDF) Ebooks:

- **I notice that you have lists of Ebooks here.**
 - **I understand that you may want others to know about the books, but why here ?**
 - There are several reasons why this was done.
- 1) so that people who know nothing about Christianity have a place to start. There are now thousands of books about Christianity available. Knowing where to begin can be difficult. These books simply represent ideas and a potential starting place.
 - 2) so that people can learn what other Christians were like, who lived **before**. We live in a world that still concentrates on the tasks of the moment, but pays little attention to the past. Today, many people do not know HOW other Christians lived their daily lives, in centuries past. Some of these books are from the past. They offer the struggles and the methods of responding through their Christian faith, in their own daily lives, some from hundreds of years ago. In addition, many of those books are documented and have good sources. This seems to be a good way for Christians from the past to encourage those in the present.
 - 3) Histories of certain Christians DO belong to those who are those who are native to those churches, those geographic areas, or who speak those languages.

But although that is true, many churches today have communities or denominations that have transcended **and surpassed the local geographic areas from where they initially or originally arose**. It is good for believers who are from OTHER geographic areas, to learn more about foreign languages and foreign cultures. Anything that can help to accomplish this, is movement

in the right direction.

- 4) It is normal for people to believe that if their church or their denomination is in one geographic location, that The history of that place is best expressed by those who are LOCAL historians. Unfortunately, today, this is often NOT accurate.

The reason is that many places have suffered from wars and from local disasters. This is especially true in Africa and the Near and Middle East. The Local historic records and documents were destroyed. Those documents that have survived, has survived OUTSIDE of those Areas of conflict. Much of their earlier history of the Eastern portion of the Roman Empire, is mostly known because of the record keepers of the West, and because of the travelers from the areas of Western Christianity. In many ways, Western Christianity is often still the record keeper of those from the East.

There is a great deal of historical records in the West, about the Near East. Those who live there today in the near East and Middle East know almost nothing about. We suggest some sources that may be of assistance.

- So you want to bring people closer, and that is a good answer, but why include records or books from England or from French speaking authors ?

1) Much of the material dealing with Eastern Orthodoxy OR dealing with the matters of Syria, The Byzantine Empire, Africa or Asia, were written about, in French. Please remember that until very recently, FRENCH was the language of the educated classes around the world, AND that it *was the MAIN language for diplomats, consuls and ambassadors and envoys*. As a result, there is value in helping those who

have an interest in French ALSO know where to start, concerning matters of Faith and History.

Some of the material listed in [French simply gives people a starting point for learning about Christianity in Europe, from a non-English point of view](#). Other books are listed so that people can read some of those sources firsthand, for themselves and come to their own conclusions.

English Christians should be happy that they have a great spiritual heritage and examples, and rejoice also that the French can say the same. The examples of the strong and good Christians that have come before belong to everyone to all Christians, to all those who aspire to have good examples.

About the materials that deal with England, most of the world STILL does not realize that the records in England are usually MUCH older than the ecclesiastical records of OTHER areas of the world. England was divided up into geographic areas and Churches had great influence in the nation. That had not changed in England until the last few decades. Some of the records about Christianity in England

Go back for more than one thousand years, in an UNBROKEN line. One can follow the changes to the diocese through the different languages, through the different or changing legal documents and through the Rights confirmed to the churches.

Other areas of the world are claimed to be very ANCIENT in dealing with Christianity, but there is very little of actual documentation, of actual agreements, of actual legal descriptions, of actual records of local ceremonies, of actual local church councils, of the relationship between the secular State law, and the guidelines or rules of the Church. England was never invaded by those who posed a direct threat to its church institutions. The records were kept, so the records and documentation are in fact a much stronger Basis for the documenting of Christianity in earlier times.

Most Christians from the East do not know about this, and it would be good for them to learn more. In addition, there are also records in the Nations and Provinces of Europe, that have been kept where Roman Catholic Records demonstrate the authenticity of earlier Christian groups that pre-date the authority of the Bishop of Rome, even in the Western half of the Roman Empire. Some of those sources are listed herein also.

Finally, in the matter of suggesting books about Christianity and Other languages, please remember that each group likes to learn about its own past, and its own progress.

The French should be humbly proud of those Christians who were in France and who were brave and wise and demonstrated courage and a strong faithfulness to God. The Germans should learn and know the same thing about their history, as should the Spaniards and the Germans, and each and every other Nation and People-group. No matter who we are or where we are from, we can find something positive and good to encourage us and be glad that there were some who came before us, to show us a better way to live, by their faith and their Godly examples.

In closing it would be good perhaps to state what is obvious:

This ebook is likely to travel far and wide. Feel free to post online and use and print.

In many parts of the world, Christianity is deliberately falsely represented. It is represented as IF faith in God would make

someone “anti-intellectual” or somehow afraid of ideas or thinking. Nothing could be further from the truth.

Many people today do not know that the history of science today is edited to leave out the deep Christianity that most of the top scientists have held until very recent times.

Since God created the World and the scientific laws that govern it, it makes sense that God is the designer. No one is more scientific than God.

Many of the great scientists in the World are still Active Christians, with a consciously DEEP faith in God. Christians are not afraid of thinking for themselves. There are many secularists today who attempt to suggest that Christianity is for those who are feeble. The truth is that many of those are too feeble and too intellectually unprepared to answer the questions that Christianity asks of each man and each woman.

Those who do not have faith in Jesus Christ and who are secular simply often worship themselves, under the disguise of the theory of Evolution. But the chaos of the world today leaves most who are secular WITHOUT a guide or a method to explain either purpose in life, or the events that are taking place across the planet. Christianity with its record of 2000 years – (and please do not confuse the Vatican with Christianity, they are often not the same) – has a record of helping people navigate in difficult times.

Christianity teaches leaders to be humble and accountable, it helps merchants to trade honestly, and fathers to love their children and their wife. Christianity finds no value in doing harm to others for the purpose of self-interest. Usually doing harm to others is a method of expressing that ones faith in God is **ins**ufficient, therefore [the logic goes, that] harm must be done to others.

Behaving in that wrong manner is simply a Lack of faith in God, and therefore those who harm others from Other faiths and other religions are usually demonstrating a Lack of Faith in the God that *THEY* worship.

If God is all powerful, and if God can change the minds of others, and if God can reveal himself, then WHY harm anyone else who does not agree ? During THIS lifetime, it seems that each of us has the right to be wrong ,and the right to make up his own mind. Is it not up to God to deal with others in the afterlife ?

We provide answers, and help for those who seek truth (yes actual truth can be actually found and discovered, which is a shocking statement to many people who thought this was not genuinely possible).

God is a loving God. He offers Eternal Life to those who repent and believe in his message in the New Testament. But God also allows each individual to decide for themselves. This does not allow any of us to change or decide the rules. God is still God. We all are under his rules every time we are breathing, with each pulse that continues to beat in our heart.

God does not convince people against their Will. That annoys some people also, because they would like God to make decisions for them. But if people want to be Free, let them demonstrate this by exercising their own Freedom of choosing whether to follow God or not. (being able to chose to accept or reject God is not the same as being able to chose the consequences. Only the choice of which direction to Go is up to us. The consequences are whatever God has Actually declared them to be. Agreeing with Him or not will not change this.

Christianity is a source of internal strength and provides answers that almost no other religious system even claims to provide or attempts to provide.

Something usually happens to those who are intellectually honest and investigate Christianity. Many times, they find that Christianity is the most authentic, accurate and historic account of the history of the world.

It is the *genuine* answers and the genuine internal peace and help that Christians can find through their God which bothers those who are afraid to search for God. We only hope that each person will embrace their spiritual journey And take the challenge upon themselves to ask the question about how to find Truth and accurate answers.

The answers CAN be found. Some of these books are simply provided to help people find a few of the pieces that will serve as a means to encourage them in thinking and in having their inner questions answered.

We continue to find more answers every day. We have not arrived and we certainly are not perfect. But if we have helped others to proceed a bit farther on their own journeys, certainly the effort will not have been in vain.

Psalm 50:15

15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

Psalm 90

91:1 He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

2 I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

5 Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

6 Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

8 Only with thine eyes shalt thou behold and see the reward of the wicked.

9 Because thou hast made the LORD, which is my refuge, even the most High, thy habitation;

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.

16 With long life will I satisfy him, and show him my salvation.

Psalm 23

23:1 A Psalm of David. The LORD is my shepherd; I shall not want.

2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

With My Whole Heart - With all my heart

"with my whole heart"

If we truly expect God to respond to us, we must be willing to make the commitment to Him **with our whole heart**.

This means making a commitment to Him with our ENTIRE, or ALL of our heart. Many people do not want to be **truly** committed to God. They simply want God to rescue them at that moment, so that they can continue to ignore Him and refuse to do what they should. God knows those who ask help sincerely and those who do not. God knows each of our thoughts. God knows our true intentions, the intentions we consciously admit to, and the intentions we may not want to admit to. God knows us better than we know ourselves. When we are truly and honestly and sincerely praying to find God, and wanting Him with all of our heart, or with our whole heart, THAT is when God DOES respond.

What should people do if they cannot make this commitment to God, or if they are afraid to do this ?
Pray :

Lord God, I do not know you well enough, please help me to know you better, and please help me to understand you. Change my desire to serve you and help me to want to be committed to you with my whole heart. I pray that you would send into my life those who can help me, or places where I can find accurate information about You. Please preserve me and help me grow so that I can be entirely committed to you. In the name of Jesus, Amen.

Here are some verses in the Bible that demonstrate that God responds to those who are committed with their whole heart.

(Psa 9:1 KJV) To the chief Musician upon Muthlabben, A Psalm of David. I will praise thee, O LORD **with my whole heart**; I will show forth all thy marvellous works.

(Psa 111:1 KJV) Praise ye the LORD. I will praise the LORD **with my whole heart**, in the assembly of the upright, and in the congregation.

(Psa 119:2 KJV) Blessed are they that keep his testimonies, and that seek him **with my whole heart**.

(Psa 119:10 KJV) **With my whole heart** have I sought thee: O let me not wander from thy commandments.

(Psa 119:34 KJV) Give me understanding, and I shall keep thy law; yea, I shall observe **with my whole heart**.

(Psa 119:58 KJV) I entreated thy favour **with my whole heart**: be merciful unto me according to thy word.

(Psa 119:69 KJV) The proud have forged a lie against me: but I will keep thy precepts **with my whole heart**.

(Psa 119:145 KJV) KOPH. I cried **with my whole heart**; hear me, O LORD: I will keep thy statutes.

(Psa 138:1 KJV) A Psalm of David. I will praise thee **with my whole heart**: before the gods will I sing praise unto thee.

(Isa 1:5 KJV) Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

(Jer 3:10 KJV) And yet for all this her treacherous sister Judah hath not turned unto **me with her whole heart**, but feignedly, saith the LORD.

(Jer 24:7 KJV) And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me **with their whole heart**.

(Jer 32:41 KJV) Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly **with my whole heart** and with my whole soul.

I Peter 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

II Timothy 2: 15 Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Christian Conversions - According to the Bible - Can NEVER be forced.

Any Conversion to Christianity which would be "Forced" would NOT be recognized by God. It is in His True and KIND nature, that those who come to Him and choose to believe in Him, must come to Him OF THEIR OWN FREE WILL.

**Don't Let anyone tell you that Christians support
Forced Conversions.**

That is False. True Christianity is NEVER forced.

Core Universal Rights

The right to believe, to worship and witness

The right to change one's belief or religion

**The right to join together and express one's
belief**

Concerning Christians and Christianity

1. Christians are those who follow the teachings of Jesus Christ.
2. The Teachings of Jesus Christ are explained in the book called the Gospel (Injil) or the New Testament.
3. The New Testament is the First Place to find and record the teachings of Jesus Christ, by those who actually knew Him.
4. The New Testament has never been disproved **archeologically** or **historically**. It has and remains accurate.
5. The New Testament Predicts that certain events will happen in the Future.
7. The Reliability of the Old Testament and the New Testament are clear indications of the accuracy of the New Testament.
8. Jesus Christ did Not fail in His mission on Earth.
9. Jesus Christ Pre-existed. This means that He existed BEFORE the Creation of the World.
10. When Christians worship Jesus Christ, they are NOT worshipping another Human being.
11. Jesus Christ did not become God by performing good works.
12. Christians cannot perform good works in order to go to Heaven. Those who want to find God must admit they are not able to be Perfect or Holy, and that they need the help of God to help them get rid of their Sins.
14. More than 500 Million Christians around the world today are NOT Roman Catholic. The Vatican does NOT speak for Christianity in many situations.

Concerning Christians and Christianity (2)

15. Judas did NOT die in the place of Jesus Christ on the cross.

16. Jesus Christ had no motive to escape his fate. Jesus Christ was born to communicate His message of Hope and Redemption for mankind.

17. Without the **Blood of Jesus**, it would be **impossible** for those who believe in Jesus Christ to be saved, to have Eternal Life.

18. Christians worship **ONE** God, NOT three Gods.

19. In True Christianity, Historically, **the Trinity is =**

a) God the Father

b) God the Son

c) God the Holy Spirit

20. The worship of Angels or Created Beings, or Creatures or anything except God (God the Father, God the Son [Jesus Christ], and God the Holy Spirit, is forbidden.

21. The Trinity IS NOT = Mary, Joseph and Jesus

22. The Trinity is NOT = Jesus, Joseph and God the Father

23. Gabriel is NOT another name for Jesus Christ.

24. Anyone can become a Christian if they want to.

25. Christianity IS not something that can be done EXTERNALLY.

A person is a Christian because of what they believe **in their Heart**, inside of them. Their own **sincerity before God** is the true test.

26. Those who accept an electronic mark [666] for the purchase of goods, in their right hand or forehead are NOT able to become Christians.

Concerning Christians and Christianity (3)

People are innocent if they do not know and have no way of knowing that they are doing wrong. The Christian God places the knowledge of good and bad in the hearts of each and every individual.

No one except God is Holy.

It is wrong to murder innocent people.

It is wrong to kill Christians who have not actively harmed anyone.

People are NOT Christians simply because their family is "Christian".

People are NOT Christian because they are born INTO a "Christian" family.

A person cannot become a Christian "AUTOMATICALLY".

No one can be BORN a Christian, but becoming a true Christian will guarantee Eternal Life, in Heaven and with God.

The Presumption that a person is a Christian **simply because** they are going into a Church and sitting there is False.

Churches have people inside of them that are NOT Christian, but they want to learn more about God.

A Church, or a Church Official CANNOT MAKE anyone a Christian.

Christians do NOT convert anyone by Force, because this action is a violation of the CHOICES that GOD alone is able to make. To **force** others would suggest that God is weak, and cannot do this by Himself. The Christian God has much Strength but uses it to show love and help in this life, not unkindness.

Only God could FORCE someone to do something against their will, and the Creator of the Universe does NOT behave in that manner.

The Choice of what to believe or not to believe is up to Each individual, who must make up their own mind, of their free will.

There is no way to impose Christianity on anyone by Force.

Conversions by Force to Islam are NOT recognized by GOD or Christians.

Concerning Christians and Christianity (4)

Those who are converted **from** Christianity **to Islam by Force** or coercion, are Still Christian, AND **STILL** considered Christian.

Once a person is recognized by God as a genuine Christian, they are “**sealed**” permanently. There is no way for any **Human** to change this.

Forcing any Christian to say that they convert or accept Islam simply makes that Christian *to state* something which is FALSE. There is no such thing as Genuine conversion that God can recognize **OUT** of Christianity, if that person was a Christian.

To suggest that Christians could be converted by Force, actually means (signifies) that there are actions that humans can take that can **FORCE** God somehow to UNDO or ALTER what He has done. This is not the case. **Actions that Humans Force other Humans to take** are **not recognized** by God as a **true** Change of Mind, or a **Change of Heart**.

Once a person becomes a Christian, All of their sins (past, present, and future) are forgiven. They are reconciled to God for Eternity, and nothing can change this. **Forced Conversions to Islam are not considered Valid either by God or Christians**. No one can undo in the Heart of a person, what God can do. The link between a Christian and God is a link that Cannot be broken. **Saying** anything to the contrary will not alter or change this.

Christians do not Depend on their sanctuaries or Church buildings in order to meet with God. Harming a building **against the God who made the Universe** is not a genuine sign of success or progress. Christians simply make use of any buildings. Christians are able to meet and pray and talk to God by themselves, **without** a Church building and without a Priest or Pastor. God is always with them.

Harming a Church building simply proves that some people are afraid of Church Buildings. That is all. The Earliest Christians did not have Churches or Buildings for Hundreds of Years.

Harming a Church Building does not harm God, and it does not harm Christians. It simply makes them go and use a different building, or to meet without one.

Concerning Christians and Christianity (5)

Some people have not examined churches very much. **MANY are very simple** and do NOT have decorations or much *inside* of them. In Christianity, this is intentional. This symbolism is on purpose, intending to signify that the INNER LIFE of the Christian, is what is important to God, and NOT the building in which people worship.

Man looks on the external and outward appearance. GOD looks on the inner heart of each individual.

There would be no reason for anyone to become upset, if they did not think that Christianity was making progress. Those who are upset are upset because Christianity has answers, reasons and arguments that do not seem to be defeated. God is big enough to defend himself.

If Christianity is false, it should be possible to explain to Christians why and how Christianity is false. Killing or harming Christians is only an excuse, a method of hiding from the reality that intellectual conversation and explanations of those who are violent do NOT have the answers to defend with kindness or reason what they believe.

Christians believe that almost all violence is a waste of time. It does not accomplish what it is "supposed" to accomplish. Those who have arguments are able to advance those and explain them to others. Those who do not use violence instead. This method does not convince Christians or others to adopt methods of violence.

People become like the God they serve. If the God they serve is unkind and unmerciful, that is what the followers become. If the God being worshiped is cruel and mean to women and children, then that is what the followers of that God usually will become. Jesus Christ is love. Christians try to be loving.

People have the **option** of accepting to believe in the Teachings of Jesus Christ in the New Testament or rejecting those teaching. The choice in this life is **up to each person**. God is the one who makes His own rules. Thankfully, the God of this world decided to use Love and kindness to explain Himself so that all of us would have a chance to learn and to experience the unconditional love of Jesus Christ. ([books are listed in this Ebook](#). [Those who want to refute Christianity may want to start by refuting the books listed in this PDF](#))

Concerning Christians and Christianity (6)

True Christians are NOT afraid to have conversations with those who are not Christians. Christians are NOT afraid to have conversations with those who are islamic or from any other faith.

Christians are NOT afraid to talk about the weakness of Christianity, if that is a topic someone else wants to discuss.

Christians will not stone you or harm you because you disagree with them.

Christian will not make you slave IF you do NOT convert to Christianity.

Those who truly believe in the TRUTH of what they claim to believe are NOT afraid to discuss the content of what they believe with other people.

Christians may share with you that you are not 100% perfect and Holy, and Christians will Admit and acknowledge that THEY are NOT perfect or Holy.

Christians admit that they need a savior, that they cannot be good enough on their own, and that they cannot perform ENOUGH good and HOLY actions to please God. That is the starting point for anyone to become a Christian.

Those who engage Christians in discussions about religion should be willing to look at the history, the archeology, the science and all of the aspects of religion and the books that they use or defend. That is simply being honest. And those who seek spiritual truth are NOT afraid to discuss honestly issues of religion.

IF GOD is GOD, then GOD will STILL be GOD after a conversation takes place. Those who follow God should be willing to think and use the mind that God gave to them. IF God gave people a mind, HE expects them to use it. Discussions are part of the use of the mind.

There is a lot of history about OTHER religions that can be found in the West. In other nations, FEAR of being wrong induces and provokes censorship. But history can be proven and demonstrated. **The Dead Sea Scrolls were found in 1947-48.** Those scrolls contained the Jewish Old Testament. They were **dated scientifically to be 200 years OLDER than the time of Jesus Christ.** The Jewish Old Testament has NOT been changed or altered. This is simply a scientific and historic Fact.

God Preserves His Word. His word is the Old and New Testament. **IF you are seeking truth, what** do you have to fear from Truth ?

Concerning History and the Early Church

Christians do NOT pray to MARY. The Bible never teaches to Pray to Mary. Mary was born a human sinner, and became a Christ-follower.

Prayers to ANY Human (Except Jesus Christ, who was God who became Human for a short time) is IDOLATRY

Christians do not pray To Statues, which is IDOLATRY

Christians do not pray To Icons, which is a Graven Image, which is ALSO IDOLATRY.

The Early Church and the Early Christians did NOT pray to Mary.

The Early Church and the Early Christians did NOT pray to Saints, as this would be blasphemy, and taking worship and adoration away from God.

It is the Mediation of Jesus Christ alone which serves to communicate between God and Man, and NOT any other Human.

Christians know which books of the Bible are part of the Bible and belong in the Bible. There is a great deal of evidence and documentation over the whole world for the conclusion, about which books belong in the Bible.

Some books may help to clarify or explain (these are Free Books):

For those who read English:

- 1) The Seventh General Council (held 787 AD) in which the Worship of Images was established, by John Mendham - 1850
- 2) Image worship in the Church of Rome by James Endell Tyler
- 3) Primitive Christian Worship by James Endell Tyler
- 4) The worship of Mary [proven to be Unbiblical] by James Endell Tyler

THESE BOOKS are AVAILABLE For FREE ONLINE

Concerning History and the Early Church

We recommend, for your potential consideration, the following books:

1) The Seventh General Council (held 787 AD) in which the Worship of Images was established, with copious notes from the Caroline books compiled by order of Charlemagne by Rev John Mendham - 1850

2) Image worship in the Church of Rome by James Endell Tyler

The image-worship of the Church of Rome : proved to be contrary to Holy Scripture and the faith and discipline of the primitive church and to involve contradictory and irreconcilable doctrines within the Church of Rome itself (1847)

3) Primitive Christian Worship by James Endell Tyler

Primitive christian worship, or, The evidence of Holy Scripture and the church, concerning the invocation of saints and angels, and the blessed Virgin Mary (1840)

4) The worship of Mary by James Endell Tyler

5) The Pope of Rome and the popes of the Oriental Orthodox Church

by Caesarious Tondini (1875) also makes for interesting reading, even though it is a Roman Catholic work which was approved with the Nihil Obstat (not indexed by the inquisition) notice.

THESE BOOKS are AVAILABLE For FREE ONLINE

Concerning History and the Roman Catholic Church

Historic Information on the Roman Catholic Church can be found - in online searches - under the words:

papal, roman catholic, papist, popish, romanist, vatican, popery, romish,

There are many free Ebooks available online and at Google that cover these topics.

There is of course the standard works on the proven history of the Vatican:

The Two Babylons by Alexander Hislop, which uses more than 200 ancient Latin and Greek sources.

The Roman Schism illustrated from the Records of the Early Roman Catholic Church
by Rev. Perceval.

Those who have trouble with Vatican documents concerning early Church Councils should conduct their own research into a document called the "Donation of Constantine", which was the false land grant from the Roman Emperors to the Vatican.

PROPHECY, THE END of DAYS, and the WORLD in the Next Few Years.

What you may need to know

There is much talk these days in the Islamic world about the Time of Jacob, also known as the End Times or the End of Daysⁱ.

The records of Christianity and the records of Islam both seem to speak about the End Times. But the records of the Old and New Testaments have a record in the area of prophecy of events that are predicted to occur hundreds of years before they happen, and that record is 100% accurate.

According to Christianity, in order for a prophet or a writer or an author to truly be a prophet of God, that individual must be 100% correct 100% of the time.

This standard is applied to the Old and New Testaments (the Bible), and the verdict is that the Bible is 100% accurate, 100% of the time. History and Archeology confirms this, for those with the patience And courage to seek truth and accuracy.

What has been done sometimes in the name of Christianity, is not always good. But true Christians and Christian examples remain strong, solid and encouraging. True Christians have nothing to regret

nor be ashamed of. Offereing help to others is not wrong.

There are many perspectives on the return of Jesus Christ. The New Testaments seems to predict the return of Two Messiahs BOTH of whom both claim to be Jesus Christ.

The first Messiah who returns to help those who believe in Him actually does not come to Earth. His feet do NOT touch Jerusalem at that point in time. That first Messiah calls his followers (Christ-followers) to Him, and they are caught up or meet Jesus Christ in the air, where their time with God starts at that moment.

The second Messiah is the one who announces that "He" is the one who has returned to Earth to establish His Kingdom. He establishes a Temple in the location of the Dome of the Rock [Temple Mount] in Jerusalem, also re-institutes the jewish sacrifices of the Old Testament, and proclaims that He is going to rule on Earth. Only this Messiah who will call himself "Christ" will be a false Messiah, in other words the False Christ, the Wrong Christ.

During this time, Christians believe that they are to continue to be kind to their friends and neighbors, whether those neighbors and friends are Christians or Moslems or Hindus or anything else. This remains true in the End Times.

In the End Times according to Christianity, Christians are mostly the observers of the greatness of God, explaining to those who want to know, what is taking place in the world and why these things are happening.

In every generation of humans, there are many who claim that they WANT to live in a world without God. For that reason, **God is going to give them what they want.** Those people will have **1)** a world without God, but where **2)** a false Messiah arrives claiming to be Christ, and only an understanding of accurate Christianity will be able to help and show those people how to have Eternal Life.

The false Messiah comes onto the world stage and exercises power and dominion [over the entire world], ruling from the geographic location of the Ancient Roman Empire.

The false Messiah (obviously) denies that he is false, and institutes a system of global economic domination of a global economic system of money.

That money is a “symbolic” currency. As Christians today understand this, the currency of the False messiah is not based on Gold or Silver.

The currency that the False messiah establishes is “cashless”. It does not require paper currency. In fact, the new currency will be global, and it is expected to be cashless, without actual currency.

But it will be based on banking principles in the West, and this False Messiah will cause those who are Jewish to believe that their Messiah has returned. Like much of the rest of the world, many will be deceived by the False Messiah who will accomplish many miracles and will institute his system of global economic domination.

The False Messiah will cause that the entire world and governmental structure will cause the implementation of his false economic system of currency.

That economic system is a system of global dominance and global slavery. The global bankers will endorse this plan, believing that they will reap even greater profits than they currently do based on their system of unjust usury.

This global currency will depend on computers to work, and computers will be used to keep records of all economic transactions all over the world. This will be a closed economic system, one that can only be used by those who have accepted the false currency of the False Messiah.

The False Messiah will cause each person to be obligated to accept to use the new currency, and each individual will be required to give homage, or attention, or reverence or adoration or some kind of worship, or allegiance or loyalty to the false messiah, in order to be able to use the new cashless currency.

The new cashless currency will have one feature that those "who have wisdom" will recognize: the new

cashless system in order to be used will require each human to have a particular mark or “identifier” or system of individual identification for each and every single separate person on the planet.

That may seem impossible. But even now, there are millions and billions of computer records that are kept on the populations of all nations that are already using modern banking. Therefore it is not difficult to understand that keeping track of 7 billion humans around the world is not anything that is difficult, even at this moment.

This system may seem impossible to establish especially for those not familiar with the details of power inside the European Union or the West. But then if all of this is only fiction, then it should not harm anyone to read this, and then prove many years from now that all of these concerns were false.

The new cashless system will incorporate a number within itself, as part of its numbering system. That number has been identified and predicted for two thousand years: it is the number “six hundred and sixty six” or 666.

That may seem impossible, but actually this number is already used as a primary tracking number within the computer inventory systems of the world, long before you have read these few pages.

The number is already incorporated in almost all goods and products that are sold around the world: the

number is within something called the Bar Code that can be found on all products for sale around the world.

Please remember that in order for all of this to be significant, it must be part of an economic system that requires each human to receive or accept their own numbering on their right hand or their forehead. The mark could be visible, but it is likely to be invisible to the eyes, but visible to machines, scanners and computers.

This bar code has a formal name: it is called the UPC or Universal Product Code.

An individual UPC number is assigned to each physical product that is sold on this planet. The UPC or Universal Product Code already does incorporate that number 666 in all products.

The lines [vertical lines] and the spacing between them, and the lines themselves, their own symmetry determine the numbers and how those lines [the UPC bar code] are read or scanned by the computers used today.

The UPC has 666 built within it, and it is simply the two long lines on the **left** of the bar code, the two long lines on the **right** of the bar code, and the two long lines in the **middle** of the bar code. The two long lines on the left are read by computers and scanners as the number "six" [6], and so are the two long lines in the middle and the right side. Together, they form a part of the bar code that in fact is 6 - 6 - 6 or six hundred and sixty six.

Well it will not take long for some to dispute this. Even some theologians have taken to dispute the disclosure of the number 666, suggesting instead that the correct number to watch for prophetically is not 666 but 616.

That is simply foolishness and a distraction. When this economic system is implemented, one of the signs that will accompany this will be the leaders of all faiths and all religions who will falsely state that there is no problem and no risk in accepting the mark of the slave, the mark of those who accept to worship the False Messiah.

These events were discussed a long time ago in the Old Testament book of Daniel, and in the Final and last book of the New Testament which is also called the Revelation of the Apostle Saint John, or simply "Revelation".

The Apostle John was the last living apostle of Jesus Christ. He lived until around the year 95 A.D. and he is the one who taught the early church and the early Christians which books of the Bible were written by his fellow Apostles (and remember he wrote five books of the New Testament himself, the gospel of John, the small Epistles of 1 John, 2 John and 3 John, and the book of Revelation), and could be used and trusted.

The early Christians knew which books were to be included in the Bible and which books were not.

A modern book has explained much of this. It was simply called "*Jesus is coming*" and was written by W.E.B Blackstone.

It is easy to dismiss Christians as zionists. (Not all Christians are zionists in anycase). [and obviously, being pro-jewish is NOT the same thing as being in favor of the official government of israel. And one can be a Christian and desire good for **both** Jews and Arabs]. But Christian Zionists are not perceived friends of the jews when they are warning the Jews, even about their Jewish state, that the Messiah who comes to tell them that he is their Messiah, will be the False Messiah.

The Ancient Book of Daniel is in the Old Testament. It must be read alongside the New Testament book of Revelation, in order to give understanding to those who want to understand prophecy and the events predicted in the End Times or the End of this Age.

Christians understand that God is the one who is God, and He brings about the End Times because the planet does not belong to itself. The planet does not belong to Humans, or to the false [demonic] beings who pretend to come from other planets.

The planet belongs to God and He is the one who causes everyone rich and poor, to understand through the events in the End of Days, that God is serious about being God, and humans do not have much time to get their own life in order, and to give an account to God who is going to return and require that account of each Human, on a personal and individual basis.

That task is so impossible to understand that all that humans can do is understand and come to God, with the understanding that God may or may not require their sacrifice, but He does require those who seek Him to read and understand and follow the words and doctrines of Jesus Christ as explained in the New Testament. [The Gospel of John is a good place to start].

All those who have come before can do, is leave a few things around, for those who will be left to try to understand these events in a very short period of time.

The literal understanding of the Times of the End is that they will last seven years, and that much of humanity will perish during that time through a variety of catastrophes and disasters, all of which God refuses to stop for a planet that has been saying that they do not need Him anymore.

If they do not need Him, then they should not complain when these events occur. If they Do need God, then they should be honest enough to admit this, try to find God, pray to find God and that they will not be deceived and that God would help them to find Him.

The economic system that requires a mark may have a different formulation for the number 666. It may stay the same as it is now, or it may change. But at this current time, no one is [yet] required to have this mark personally on their mark or forehead, though if the dollar dies or is replaced by a new currency, the new currency may be the one that is either an interim

currency, or the new currency of the mark, to be used only by those who accepted to be marked [electronically branded], so they can then use their mark along with the mark of the new economic system.

A “beast” is a monster, but one that at the same time is usually both 1) ferocious and \ 2) evil in addition to being overpowering and strong.

The new economic system will be ferocious and overpowering. It will be directed by the False Messiah and the Beast. (There are 3 Evil guys described in the book of Revelation). The economic system using the mark, becomes the “mark of the beast”, because of two factors:

- 1) the one who runs and directs the system is a beast who is ruled by Evil and by Satan
- 2) the economic system of the mark of the beast takes on those characteristics of the beast also.

[the system for those who refuse to go along will not be kind nor tolerant, but more likely a combination of the worst of the roman empire, the worst of stalinist soviet communist USSR, and the worst of the the time under Hitler.]

It will be impossible to buy anything without the mark of the beast. Most likely, it may start out as optional and quickly become mandatory. As soon as the economic mark will be made mandatory, it will become a crime of life or death to try to conduct economic transactions without the official government

permission, from the millions and millions of people who have foolishly already decided to consent to accept the mark. It will also be a capital crime to help or assist anyone who would refuse to accept the mark. Therefore the system of the beast will prevent neutrality: it will prevent people from having the choice of being able to "not make a choice". For that reason, all humans will chose, and then God will classify each person according to the choice that they have made, that choice having Eternal consequences.

You can be assured that there will be billion dollar contracts by public relations firms to convince you that accepting your individual mark on your right hand or forehead will help you, will save civilization, will help mother earth, will help us all work collectively, will allow to work, and oh yes, would allow you, incidentally to be able to buy food to eat.

The book of Revelation says those who accept the mark undergo a "deception", the implication being that those who accept the mark are spiritually deceived into acceptance of the upside-down universe: where evil is viewed as good, and good is viewed as evil. At that point, the new Messiah would be perceived as real and genuine by those who have accepted the mark, until later on when they will realize that they have been deceived, but at that point it will be impossible for them to change their mind or their commitment to the false Messiah, and this would have Eternal Consequences for them. The time to decide therefore is before that time. Now would probably be a good time, in case these things matter to you, who are reading this.

Precursor / Forerunner of the Mark of the Beast ?



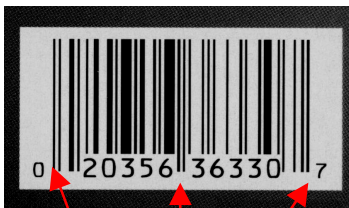
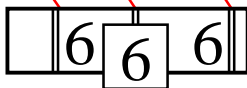
This is a **Bar Code**. It is officially called the **UPC Universal Product Code**. It has been supplemented by the use of **RFID Tags**

Would **you** Take the Mark in **YOUR** Right Hand or Forehead ?

6 6 6

The "6-6-6" are the two vertical lines on each side of the bar code, along with the middle two lines. They are used to tell the computers how to align the bar code for scanning.

Note: An "invisible" mark is still visible to God



6 6 6

IS the **UPC UNIVERSAL PRODUCT CODE** the **Precursor System** to **Individual Human Branding** ?

Don't Jump to Conclusions - Read the Accompanying Text

Did you just laugh ?

Those silly bar codes...

That was pretty funny ...

But seriously... What does your laughter tell you about yourself ?

Does it tell you that the idea of tracking you is so strange, that you have really never thought about it before ?

Do you think that other people may have thought about it, even though **you** might not ?

England has more than 2 Million cameras right now.

Do they track everything because all things are a strong danger ?
Or...do the cameras track people...***just in case*** ?

So what do you think would happen if someone could track you 1) 100% of the time 2) with 100% certainty 3) with 100% accuracy 4) with 100% of all that you do ?

If Tracking with a mark on your right-hand or forehead becomes mandatory by law, and it will be a crime to not have that mark, and it will also be impossible to buy or sell without it, do you know how you would respond ?

What would you do if your eternal destiny largely depended on your answer to this question ?

If you are still here ***when*** these questions are valid, you should know your eternal destiny (after death...for eternity) **does** depend on your answer.

The Book of Revelation, The Characteristics of the First Beast How All humans will be the ones Deceived and actually ALL Humans [with one exception] Worship the Beast

Revelation 13:1

The Power of the Beast comes from Satan

Satan

2 And **the beast** which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and **the dragon gave him** his power, and his seat, and great authority.

Revelation 13:

Oops: Satan-worship is not a good idea

4 And **they worshipped the dragon** which gave power unto the beast: and they **worshipped the beast**, saying, Who is like unto the beast? who is able to make war with him?

Revelation 13:

The Beast

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.
7 And it was given unto him to make war with the saints, and to overcome them: **and power was given him over all kindreds, and tongues, and nations.**

5 minutes of information to change
your Eternal destination ?

Revelation 13:

The Beast

8 And **all** that dwell upon the earth **shall worship him**, whose names are **not** written in the **book of life** of the Lamb slain from the foundation of the world.

Every single human worships the beast, *unless* their individual name is written in God's **book of life**

Revelation 13:

It takes a special understanding to understand what is being said.

9 If any man have an ear, let him hear.

Note: The First Beast is the Anti-Christ

The Characteristics of the Second Beast and 666

Revelation 13:

13:11 And I beheld **another beast** coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

The False Prophet

Revelation 13:

12 And **he** exerciseth all the power of the **first beast** before him, and causeth the earth and them which dwell therein **to worship the first beast**, whose deadly wound was healed.

False Prophet

The AntiChrist

Revelation 13:

13 And **he** doeth great wonders, so that **he** maketh fire come down from heaven on the earth in the sight of men,

Revelation 13:14 And deceiveth them that dwell on the earth by the means of those miracles which **he** had power to do in the sight of **the beast**; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

False Prophet

Revelation 13:15 And **he** had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

Image of the beast may be a Robot or computer image, or a hologram, But it is an entity through which the Beast [Anti-Christ] extends power over mankind

Revelation 13:16 And **he causeth all**, both small and great, rich and poor, free and bond, **to receive a mark in their right hand, or in their foreheads:**

17 And **that no man might buy or sell**, save [except] he that had the mark, or the name of the beast, or the number of his name.

"Man" = Mankind, men AND women

Revelation 13:18 Here is wisdom. Let **him that hath understanding** count the number **of the beast**: for it is **the number of a man**; and his number is **Six hundred threescore and six.** **[6-6-6]**

(Phil 4:3 KJV) [Saint Paul Knew of the Book of Life:] And I entreat [ask] thee also, true yokefellow, [fellow-worker] help those women which laboured with me in the gospel, with Clement also, and with other my fellow labourers, whose names **are in the book of life**.

(Rev 3:5 KJV) He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the **book of life**, but I will confess his name before my Father, and before his angels.

Anti-Christ

(Rev 13:8 KJV) And **all** that dwell upon the earth shall worship him, whose names are not written in the **book of life** of the Lamb slain from the foundation of the world.

(Rev 17:8 KJV) The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, **whose names were not written in the book of life** from the foundation of the world, when they behold the beast that was, and is not, and yet is.

(Rev 20:12 KJV) And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the **book of life**: and the dead were judged out of those things which were written in the books, according to their works.

Note: this is NOT salvation by good works. Remember Matthew 25:32

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: This is simply where the books are opened to divide those who have truly and sincerely accepted the teachings of Jesus Christ from those who have not. As Jesus said John 8:24: "for if ye believe not that I am he, ye shall die in your sins". See the rest of the pages herein for information on how to be saved and have Eternal Life.

(Rev 20:15 KJV) And whosoever was **not found written in the book of life** was cast into the lake of fire.

(Rev 21:27 KJV) And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's **book of life**.

(Rev 22:19 KJV) And if any man **shall take away from the words** of the book of this prophecy, God shall take away his part out of the **book of life**, and out of the holy city, and from the things which are written in this book.

This warning in Rev 22:19 refers to Institutions or Translators who change the words of the Bible

Note: The Lamb slain from the foundation of the world is Jesus Christ. Jesus Christ was the pre-existent Creator of the Universe (John 1)

666 = Recapitulated apostasy the true rationale of the concealed name of the Roman empire by George Stanley Faber - 1833 - London -. Free PDF available online

God claims that He knows each of our hearts. God also claims to know everything about us, all of our accomplishments and all of our sins also. But God sends Jesus Christ to save us through His words in the New Testament. Those who ignore them take a heavy risk to themselves, especially where this risk is one of Eternity.

As the saying goes, Eternity is a long time to be wrong. For that reason, it is important to understand who Jesus Christ truly is and who He actually claimed to be.

Here is where all of this connects back to the End of Days: Those who accept to take and participate in the economic system that incorporates the use of the number “six hundred and sixty six” on their right-hand or their forehead forfeit [give up] their opportunity for Eternal Life and Heaven, and Eternity with God.

According to the Bible, Satan is not some clever guy meant to give people just “a little bit of harmless fun”. Satan is not your buddy. Satan is not your friend, simply out to help you have a “good time”.

Satan is a real being, who is one of the most powerful and intelligent beings ever created.

He used to be an Angel, but turned against God. Satan is the one who will be in charge of the planet during the time of the false Messiah.

This is standard historic Christian doctrine, and this is the doctrines that have been proclaimed since the Early Christians. These are NOT innovations, these are not anything new. [sources - Free - provided at the of this for those who want to know more in PDF Download]

You may ask: Well, what does this have to do with the End of Days and the Economic System ?

God wants people to worship him Freely, but if they want to oppose God, God will allow them to make that choice. But making a choice, is not the same thing as being able to chose the consequences of that choice.

There is no one in Christianity who will convince anyone against their Will to worship God. God tells each person they are responsible. From that point on, the burden is on them, they can respond to God or not, and their own response determines their own fate and consequences, especially for Eternity.

The nature of a God is that He makes the rules and is not required to explain anything to anyone. However because God loves each person and wants them to chose Him (and not chose to follow Satan), God wrote roughly 1500 pages of material in the Old and New Testament (the Bible) to help people make their own choice.

The specific characteristic of accepting to use the Economic [most likely cashless] system is that those humans who use it must agree to accept the False messiah as their own savior.

The Bible refers to this as worship. Let us not loose track of definitions: It does not matter whether the person will admit this or not. Worship consists of doing the actions that a deity, such as God, would understand worship to be.

God says that those who accept to take the economic mark in their right-hand or their forehead will forfeit their Life with Him, and will never be able to be saved.

From that point on, those who have accepted to use the economic system by the mark on their right hand or forehead have declared themselves - by their action - to be the enemy of God.

But God is the one who deals with those who are His enemies. The presumption is also that those who have agreed to accept the new economic cashless system which uses the mark have undergone an internal change. By their action, they have agreed to be under the dominion of evil (just like those who accepted Sauron in the Lord of the Rings) and this new allegiance to the False Messiah, His economic system of the mark, and the acceptance of the ruler of the False Messiah who will accomplish many false miracles (through the power of the fallen angel Satan) has consequences: it will change the person who takes this mark, even while they will deny that inner transformation to the willing acceptance of evil has taken place.

In anycase, it will not be enough to reject the Mark. People who decide to reject the mark, and there will be

millions, are hardly okay or alright. They will have very little time to actually decide and accept to believe the words of Jesus Christ in the New Testament, if they can find New Testaments that are accurate.

The New Testament that is accurate is that which has been used by the Historic Christian Church for thousands of years. If it was good enough for the Earlier Christians, it remains good enough today.

This would be the New Testaments that are based on the received text of the Koine Greek New Testament. This would include the Scrivener Version of 1860 [FHA Scrivener] [do not use versions of his, published after his death], and the standard Koine Greek version of the New Testament published by Cura. P. Wilson, such as the version of 1833.

These two Ancient Koine Greek Testaments are based on the {western calendar} 1550-51 greek text of Robert Estienne, sometimes called Stephens or Stephanus.

The False Messiah in the New Testament has another name. He is not the true Christ, therefore by falsely claiming to be the true one, he reveals himself to be the AntiChrist. But remember at that point in time where He rules, he will not be officially claiming to be evil. On the contrary, he will claim to be the true Messiah of love, miracles and peace.

These facts then are what missionaries may share. Missionaries do not work for any government of the West, as this is prohibited and illegal in the West.

[Missionaries in Islam often ARE funded by their own islamic republic].

Christian Missionaries have only one goal which is to inform and acquaint you with facts that you may find interesting and that may save your Eternal life for you and your family.

Listening to any missionary will not make you a Christian. Missionaries are ordinary people. They have decided that they will try to help others by presenting truth and kindness to others. Those who hear what they have to say are free to accept or reject what they say. That is all.

Missionaries are usually very educated and devote much time (often many years) to learning about other people and about other cultures. They do not try to do this in order to gain their Eternal Life. By definition, Christians *already have* accepted and received Eternal Life.

Christians do not need to worry about Salvation by doing good works. *For the true Christian, there is no relationship between good works and obtaining salvation.* Salvation for each individual on the planet is Free, Christians are those who have understood and accepted to believe this. They already possess this from the instant that they become Christians and accept the words of Jesus in the New Testament.

Missionaries do NOT earn their way to heaven by saving or converting other people.

Missionaries agree to share the good news of Christianity, because of the individual and personal good that this same message has accomplished for them, on the inside of who they are. Missionaries risk a lot to communicate the Love of God to others. Most people cannot even understand this. Many people today have lives that are without hope and without purpose. Millions are aimless and without goals on the larger scale. But Christians will risk much to share the gospel with others, because that is what God commands them to do and wants them to do.

In England the challenge is not that people are ignorant of how to be saved and have Eternal life. Many are, but the challenge is for those who have already heard this to understand that this is really true, genuinely accurate. It is easy to hide doubts behind the walls of the propaganda that is falsely called “science” these days.

People think they must not admit to being religious, since this might not be “sophisticated”. But God is the most sophisticated one of all. As the saying goes: **He is no fool to give up that which cannot keep, in order to gain that which he cannot loose** [referring to Eternal Life offered by God through Christ].

As they will admit, Missionaries are sinners also. If you do not believe this, ask them. Then ask them what they have done about their own sins, and listen to their answers. Missionaries do not claim to be better than others. They only claim that the mercy of God that has

been given to them, can be given to everyone else also.

Missionaries could be anywhere else in the world. They may not have to come to your area of the planet. But if God sends them there, maybe you should thank God that he cares enough to send those who risk hardship and difficulty for being brave enough to try to obey God and give you information that may save your Eternal life.

Most missionaries have given up a life of comfort and riches that they could have had in their own nations. They have made this choice to try to show the love of God to others. This example is worthy of kindness and respect.

Christians usually are there to help, or to establish schools or hospitals. Christians do not do these things in order to earn or merit their eternal life. They do these things as a result of being transformed and changed for the betterment [amelioration] of others, by God

Christians are not a witness to themselves, but to the God that they serve. Those who worship a mean and cruel God will become mean and cruel. Those who worship a God of love and help and mercy and kindness will demonstrate love, help, mercy and kindness to others. People become like the God they serve.

Some people say that if a person has harmed a Christian, that they cannot become a Christian. But

that is NOT true. Saint Paul, even before he became a Christian persecuted Christians. Then God showed Him how Paul was acting against God. Paul became a Christian.

Jesus Christ came to save everyone including murderers and prostitutes. No one is holy enough to be allowed into Heaven with any sins or imperfection in their life. God is too Holy to allow this. God can regenerate and change anyone if they are sincere when they repent, and if they are seeking God with all of their heart. Read it for yourself in the New Testament gospel of John.

There is no need to be afraid, or to allow fear to be in control. Christianity teaches a life of inner peace, not a life ruled by fear.

No one in true Christianity will ever convert you by force, since that would be disrespectful to God, and an infringement upon His dominion. There are many people in religions that are very rich because they try to censor and keep information from reaching those who would benefit most by it.

Many of those same people are rich, and do not want their positions to be affected. They would rule by fear and the threat of force and violence. Humans who try these methods bring great curses upon themselves. Questions that have been raised legitimately require answers. The events which have been predicted will occur. They cannot be stopped by humans (though they may be delayed by prayer).

There are some books listed along with this New Testament. We would urge you to consider them so that you may find the answers you are seeking:

Historic Mainstream Books that may be of use:

Jesus is Coming by W.E.B. Blackstone
available online for Free [PDF] at www.archive.org

How to study the Bible by R.A. Torrey
available online for Free [PDF]

The Canon of the Old and New Testaments by
Archibald Alexander - available online for Free [PDF]

Pilgrim's Progress - An explanation of the life as a Christian, in narrative. Very good, Other language versions are known to exist in French, German, Dutch, Arabic, and Chinese. Available online for Free Pdf and maybe from Google Books.

an explanation of the number 666 = "Recapitulated apostasy the true rationale of the concealed" name of the Roman empire by George Stanley Faber - best for those Christians and/or for those who know English language well Available for Free online at Archive.org or with Google books

Versions of the Bible that are sound and accurate include:

Ethiopic New Testament – 1857

Available for Free online [PDF] at Archive.org or with Google books

Italian Diodati Edition – Original

Available for Free online at [Archive.org](https://archive.org) or with Google books

Spanish – 1602 Reina Valera Edition - Original

Available for Free online at [Archive.org](https://archive.org) or with Google books

The Arabic Bible - 1869 Cornelius Van Dyke [We recommend the original editions of 1867 and 1869 only] - Available for Free online [PDF] at [Archive.org](https://archive.org) or with Google books

Sanskrit / Sanscrit Bible – Yes, Sanskrit is still used today in India. The Sanscrit edition that is accurate is the version by Wenger. Available for Free online [PDF] at [Archive.org](https://archive.org) or with Google books

Tamil – (Tamou) Edition of 1859 (India)

Available for Free online [PDF] at [Archive.org](https://archive.org) or with Google books

Karen – The Karen New Testament (Sgau Karen)

Available for Free online [PDF] at [Archive.org](https://archive.org) or with Google books

Burmese – Myanmar – Burma – New Testament available. Edition of 1850.

Available for Free online [PDF] at [Archive.org](https://archive.org) or with Google books

Hindi – The New Testament in Hindi, also called Hindustani. Editions preferable before 1881.

Available for Free online [PDF] at [Archive.org](https://archive.org) or with Google books

Le Nouveau Testament – Ostervald – 1868-72
(be cautious as many Ostervald and David Martin versions in French have been altered). The french

version of Louis Segond is popular but is actually based on the text of Westcott and Hort.

Accurate Ostervall version available for Free online at Archive.org or with Google books

Hungarian Bible – 1692 – Original

Available for Free online at Archive.org or with Google books

The Persian New Testament – 1837 version of Henry Martyn - Available for Free online [PDF] at Archive.org or with Google books

All the Messianic Prophecies of the Bible by Lockyer.

The Hidden Dangers of the Rainbow by C. Cumbey.

The Case for Christ - Strobel

Eines Christen reise nach der seligen ewigkeit :
welche in unterschiedlichen artigen sinnbildern, den
gantzen zustand einer bussfertigen und
gottsuchenden seele vorstellet in englischer sprache
beschrieben durch Johann Bunjan, lehrer in Betford,
um seiner fürtrefflichkeit willen in die hochteutsche
sprache übersetzt

Le voyage du Chrétien vers l'éternité bienheureuse :
ou l'on voit représentés, sous diverses images, les
différents états, les progrès et l'heureuse fin d'une ame
Chrétienne qui cherche dieu en Jésus-Christ

Auteur(s) : Bunyan, John (1628-1688). Auteur du texte

Le pèlerinage d'un nommé Chrétien - écrit sous l'allégorie d'un songe / [par John Bunyan] ; trad. de l'anglais avec une préf. [par Robert Estienne]

Available for Free online at Archive.org or with Google books

Baxter, Richard Title Die ewige Ruhe der Heiligen.
Dargestellt von Richard Baxter.

Pilgerreise zur seligen Ewigkeit. Von Johann Bunyan.
Aus dem Englischen neu übersetzt

Der himlische Wandersmann : oder Eine
Beschreibung vom Menschen der in Himmel kommt:
Sammt dem Wege darin er wandelt, den Zeichen und
der Spure da er durchgeheth, und einige Anweisungen
wie man laufen soll das Kleinod zu ergreifen /
Beschrieben in Englischer Sprache durch Johannes
Bunyan.

Il pellegrinaggio del cristiano / tradotto dall' inglese di
John Bunyan dal Stanislao Bianciardi
Firenze : Tipografia e. Libr. Claudiana

Author Bunyan, John, 1628-1688

Title Tian lu li cheng

[China] : Mei yi mei zong hui, 1857

El viador, bajo del simil de un sueño por Juan Bunyan

"Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance."

-- Article 18 of the U.N. Universal Declaration of Human Rights --

**Christian Conversions - According to the Bible -
Can NEVER be forced.**

Any Conversion to Christianity which would be "Forced" would NOT be recognized by God. It is in His True and KIND nature, that those who come to Him and choose to believe in Him, must come to Him OF THEIR OWN FREE WILL.

Don't Let anyone tell you that Christians support Forced Conversions.

That is False. True Christianity is NEVER forced.

Core Universal Rights

The right to believe, to worship and witness

The right to change one's belief or religion

The right to join together and express one's belief

ⁱThe subject of the End Times in the west is called Biblical Prophecy. For more information on this topic, feel free to consult the standard books on this including: The Late Great Planet Earth (Lindsey), and the Charts of Clarence Larkin may give someone a quick overview. Things to come by Dwight Pentecost is interesting though technical. Hidden Dangers of the Rainbow by Cumbey will offer a quick read to those who are able to obtain a rare copy. The Christian in Complete Armor by Gurnall [Free Online] will offer a source of spiritual strength to those who have the courage and wisdom to read it.

Some of Larkin's Material is available for Free online.

Remedy and Help for Occult & Demonic Forces

We include this short section for those who would like to take immediate action, in order to help their life or the life of someone that they care about.

The following covers a topic called the topic of “disembodied spirits” or the topic of Spirits in the world around us.

Christianity teaches that there are 1) spiritual forces that are created by Him, and that work with God, and 2) that there are spiritual forces that rebelled against God, and try to use their influence to harm the good that God accomplishes.

Christianity does NOT recognize that there are neutral spiritual forces. Christianity does not recognize that there are spirits that roam the earth with no destination or purpose. Christianity teaches that spiritual forces may attempt to contact or respond those who seek them, and that those forces are evil and will do harm to humans.

The reason is that Humans can be deceived by spiritual forces that would claim to be good, but are not. The Christian solution is to simply have nothing to do with forces that are not part of the Kingdom of God and of Jesus Christ.

Those who disagree have the right to chose, but should not complain if they find out that the spiritual forces they contact truly are evil and deceive them. Most people do NOT find this out for many years, until their life is wasted and it is too late to do much for God. THAT is exactly the purpose of those forces, to cause humans to spend their life and their time chasing things which do not matter instead of investing in their own spiritual future, in the afterlife.

Some people think that life is to be lived on Earth, while others understand that life here is simply a down-payment. Life here is simply time to prepare for the next thousands of years, with God and others who serve Him.

Christianity does NOT recognize the category of spiritual entities (spirits) that are full of Mischief, or mischievous.

Christianity would conclude that those spirits, where they actually exist, are causing mischief as a trick to prompt humans to become involved with them, in the same manner as a human will pull a piece of string in front of a CAT in order to watch the cat react.

There are humans who have ALREADY found out that certain spiritual forces are Evil. These people have tried to get rid of them but do not know how. There is no solution that exists other than to genuinely become a Christian and then take the steps that the Bible instructs.

Incantations and rituals do not “force” any spiritual entity to do anything. No ritual by a priest was ever effective BECAUSE it was a ritual, or because it contained certain words. However, spirits DO respond to those who are truly Christians, and THEY can certainly tell those who are genuinely Christians (followers of the true Jesus Christ), and those who are faking this or are insincere. It is a BAD idea to attempt to fool or deceive a Demon. THAT does not work, AND humans who try this only end up with much ensnarement by those demonic forces.

There are solutions to these dilemmas. None of them will work for those who are not saved or for those who are NOT Christian. Try it if you want, but be prepared for the consequences.

Demonic Spirits play by the rules that GOD lays down and NOT by the rules that you may have been mis-led into believing by some slick occult publishing company.

Witches have precious little power in fact, and the few that do are under such oppression and such personal bondage that they have no freedom, but they will not speak this truth to others.

The price of their freedom (they have been told) is the ensnarement or seduction of others. The following prayers are provided in case they are of assistance. Those who use them must be true Christians, and recognized by God as such.

Having said that, spiritual warfare and spiritual conflict (since this IS that area: the conflict in spiritual realms between spiritual forces) is very much like running or any other long distance task: it is long term preparation that makes the difference.

A new Christian is NOT to be dealing with demonic forces, and would be well advised to seek advice from those who are serious, sober, and committed genuine Christians for many years, before dealing with these areas.

Many books have been written on this topic. Many of them are written by those who are occultists who are possessed and seeking to mislead others. We will recommend OTHER Christian books at the end of this section for those who wish to pursue these matters with the seriousness they deserve. Most of the books available in these areas for Christians are written in English or German.

Also, it may not be enough to pray these prayers once. It may take much time to have the impact desired. **In order to have personal victory in these areas over demonic spirits:**

1) One must be a Genuine Christian

- 2) One must seek to actively follow God
- 3) One must spend much TIME reading the Bible, and
- 4) One must spend much TIME praying and learning HOW to pray to God in the name of Jesus Christ, in accordance (agreement) with the information and principles explained in the New Testament.

prayer of renunciation of Demonic Forces

Prayer to renounce witchcraft and/or any spiritual practice contrary to God and His given instructions

{ Whether you have decided to become a Christian 20 years ago or five minutes ago, you can still pray this prayer. If you are not a Christian believer, or if you are confused about what this means, no problem. Just go to the section on how to become a Christian, pray that prayer, and then come back and pray this one }

Lord God, I do not come always to talk with you when I should Lord, I find this prayer difficult and I pray that you would give me the grace, strength and courage that I need to pray it and mean it.

Lord, I come to you because I am a true Christian believer, I (your name here), being under the Blood of Jesus, claiming the Mind of Jesus, and the Spirit of Jesus, do hereby present my request to you boldly before your Throne of Grace (Ephesians 2:3/Hebrews 4:14-16/Philippians 2: 1-11). I ask that you would neutralize and prevent any force or evil presence from acting that might try to keep me from praying this prayer, in the name of Jesus and in the power of your blood. I pray that you would give me your spiritual strength and your spiritual protection. I thank you for what you did for me by dying on the cross for me.

I come before you in prayer today In the name of Jesus Christ because I want to renounce any and all practices that are contrary to you or to your teachings. I come before you today in the name of Jesus Christ.

I come before you today because I want to renounce any contact or seeking of any spirit or spiritual entity other than

the Christian Triune God or the Son of God, Jesus Christ. I want to renounce any and all of my behaviors and practice of allowing myself to contact the spiritual world or pray to/through spiritual entities or people, that are not Jesus Christ.

I recognize that the Bible states that we can only come to God through Jesus Christ, and through no other persons or spirits.

I come before you today because I want to renounce any and all of my spiritism, spirit-contact, witchcraft and occult practices, as well as any spiritual or other practice which is against you or contrary to you, and I ask for your favor and help to help me renounce these activities.

At this moment, I choose by my own will to renounce and reprove all works of darkness in my life and the lives of the generations of those whom I have joined. I include blood relatives as well as adoptive relatives and any mates, or any others whom I have joined such as lovers, seducers whether these were my (whichever applies to you - if you are not sure...include them all) wife/wives, husband/husbands, and children/grand-children/great-grandchildren. In the name of Jesus Christ, I hereby renounce any and every oath, commitment, covenant, decision, curse, fetish, decision, intention, word or thought, or gesture, and I hereby renounce any and every fleshly and immoral intimacies and unions that encouraged or brought about iniquity in my own life, or anyone meeting the above stated requirements for bringing works of darkness to my own life.

Lord God, in the name of Jesus Christ, I hereby choose to renounce all unfruitful works of darkness, and have no further fellowship with them from this time forth (Romans 13: 12/Ephesians 5: 11)

I do this through the Name of Jesus Christ, my Savior,

through His Blood that was shed for me,

through his precious Body given for me,

through his Mind that suffered beyond anything I could ever suffer,

I do this so that my whole being - body, mind, soul and spirit, may be completely set free from every sinful work of the past brought about by the sins of those before me.

I do this so that no Luciferian, Satanic, Spiritually wrong promise, or evil covenant, curse, action, word, or deed or attitude - from my actions or my past be laid against my account - in heaven or in or on the earth. By this action today, I hereby serve notice that the handwriting of ordinances written against me and my generations are blotted out in my life - effective as far back as needs be to the very first thought, word, deed or gesture. (Ephesians 2: 13-14).

I do this so that from this day forward, I may go about serving You God, in reverence of You and seeking your counsel in everything I do. I submit my life unto You as a living sacrifice - holy and acceptable in Your sight, which is my reasonable service. (Romans 12:1)

Dear Heavenly Father, and Judge of the Universe, as I present this petition before you today, I thank You that You have heard me this day, and granted my every expression in accordance with Your will. I know that You have done this solely because of what Your Son, the true and only Jesus Christ, accomplished for me, by dying and paying the price for my sins on the cross.

Thank You from the depth of all of my being, for hearing my prayers and granting my petition. Please remind me of your grace and love on a daily basis. Please help me to seek to

serve and follow you, and help me to continue to remember that you have forgiven me, and that I can take you at your word and trust what you have given to me in your Bible. I pray that you would help me to not do wrong, and to decide to do what is right, and to take active steps to follow you. I pray that you would fill me with joy, comfort and hope and bring true Christian friends in my life who will strengthen my walk with You and encourage me to grow in the right spiritual path with you. You know Lord that I have asked all of these things in the name of Jesus, and I thank you that I am now free in deed, according to what you have shared with you in the Bible (Romans 6:22, Galatians 5:1, Romans 8:1, Romans 7:24, 8:1, John 8:36, I Corinthians 12:27).

(Note: take time to look up these verses in the Bible which can be found in the Bible. You may want to write them down, and memorize them as well. It is good practice and will serve you well).

I pray Lord that you would help me to remember that each time I am tempted, that I can come back and talk with you, and read the Bible for strength and encouragement.

In the name of Jesus Christ I have asked all of these things, and I thank you for giving them to me, Amen.

The Spiritual Problems caused by Spiritual Explorations of Witchcraft & Dark Spirituality - **Hereditary Witchcraft**

There is such a thing as occult forces that try to force families to serve them, for many decades, and for many generations. Some families did not KNOW how to fight the demonic spirits. Therefore they gave in to them, and serve those forces, and try to force their other family members to do this.

This needs to be resisted, but true freedom and true resistance can only be found in those who truly accept and believe the message of Jesus Christ as the New Testament confirms and explains. This is only ONE book of many portions of the New Testament. The New Testament is comprised of 27 books.

Prayer to be forgiven for sins committed while exploring darkness and/or evil and prayers to be forgiven for sins committed in & during witchcraft

Some people will wrongly tell you that this prayer cannot or will not have a good impact on your life. Whether they consciously know it or not, those who say that are people who are trying to trick you. But if this prayer would really have no effect on your life, then it certainly cannot hurt to pray it.

Lord God, I do not come always to talk with you when I should. Lord, I find this prayer difficult and pray that you would give me the grace, strength and courage that I need to pray it and be totally sincere. Lord, I come to you because I am now a true Christian believer, and because I, (your name here), being under the Blood of Jesus, claiming the Mind of Jesus, and the Spirit of Jesus, do hereby present my request to

you boldly before your Throne of Grace (Ephesians 2:3/Hebrews 4:14-16/Philippians 2: 1-11).

I ask that you would neutralize and prevent any force or evil presence that might try to keep me from praying this prayer, in the name of Jesus and in the power of your blood. I pray that you would strengthen me as I pray this and that my mind would be clear, and that I would be able to concentrate on talking with you and on what I would like to pray. I thank you for coming to my help as you said you would in the Bible, and despite the tricks of any evil forces to convince me of the opposite. I thank you that you Love me Lord, even if I do not always feel as though you do because I am not perfect.

I thank you for what you did for me by dying on the cross for me. I thank you Lord, because I know that you are more powerful than the forces which may have been controlling my life, and which were exercising influence in my life that I want to be sure is terminated and over. I come to you in prayer today Lord, because I want to be delivered from all consequences of hereditary involvement in the occult or any occult curses which have impacted my life and/or hereditary witchcraft and all of the sins and curses which have come from those activities. I choose by my own will and I do now renounce and reprove all works of darkness in my life and the lives of the generations of those past and present whom I have joined.

Choosing by my own will Lord Jesus Christ, I renounce any and all curses or effects of my past actions, habits, thought processes and any other activity or intention contrary to your character and contrary to your word the Bible. any relatives of mine who have been in the occult which you know about Lord, and whereby I am or have been affected by any of their actions, thoughts, words or deeds. **In your name and by my will with your help and depending upon you, I renounce all occult blessings, all occult heritage and all occult consequences, as well as any demonic spirits or inspiration,**

which have a basis for interference or influence in my life, either because of my own actions or because of the actions of any of my ancestors or relatives which has an effect on me- whatever evil effect that might be.

In this renunciation Lord, I include blood and adoptive relatives and any mates, such as lovers, seducers and rapists wife/wives, husband/husbands, and children/grand-children/great-grandchildren. I hereby renounce any and every oath, commitment, covenant, decision, action, curse, fetish, gesture, and fleshly and immoral intimacies and unions that encouraged or brought about iniquity in my own life, or anyone meeting the above stated requirements for bring works of darkness to my own life.

[you should take time out at this point, recalling to your mind any known names or circumstances - especially if there have been rapes or seductions that you know about, from or towards you, or that you participated in or witnessed. Take each situation and person individually and ask the Lord to forgive you of your involvement and participation in each of these situations. Where the situation applies instead to others, ask that they would come to realize the wrongness of their action, and that they would be drawn to the Lord and that they would repent and be saved]

Lord, I hereby choose to renounce all unfruitful works of darkness, and have no further fellowship with them from this time forth (Romans 13: 12/Ephesians 5: 11) I do this through the Name of Jesus Christ, my Savior, through His Blood that was shed for me, through his precious Body given for me, through his Mind that suffered beyond anything I could ever suffer. I do this so that my whole being - body, mind, soul and spirit, may be completely set free from every sinful work of the past brought about by my sins or the sins of those before me. I do this so that no Luciferian, Satanic, or evil covenant, curse, or fetish from the past be laid against my account - in heaven or in or on the earth.

By this action right now today, I hereby serve notice that the handwriting of ordinances written against me and my generations are blotted out - effective as far back as needs be to the very first thought, word, deed or gesture. (Ephesians 2: 13-14). I do this so that from this day forward, I may go about serving You, Father, in reverence of You and seeking your counsel in everything I do. I submit my life unto You here and now as a living sacrifice - holy and acceptable in Your sight, which is my reasonable service. (Romans 12:1) Dear Heavenly Father, and Judge of the Universe, as I present this petition before you today, I thank You that You have heard me today, and granted my every expression in accordance with Your will.

I know that You have done this solely because of what Your Son, the true and only Jesus Christ, accomplished for me, by dying and paying the price for my redemption on the cross. Thank You from the depth of all of my being, for hearing my prayers and granting my petition. Please remind me of your grace and love on a daily basis. Please help me to seek to serve and follow you, and help me to continue to remember that you have forgiven me, and that I can take you at your word and trust what you have given to me in your Bible. I pray that you would help me to not do wrong, and to decide to do what is right, and to take active steps to follow you.

I pray that you would fill me with joy, comfort and hope and bring friends in my life who will strengthen my walk with You and encourage me to grow in the right spiritual path with you. I ask Lord that you would give me spiritual discernment so that I would not be deceived by others, and so that I would follow you in the ways that you want me to. I pray that you would help me to understand you and know you better and that you would help me be an effective messenger of yours to communicate the truths of the Gospel and live and stand up for You. You know Lord that I have asked all of these things in the name of Jesus Christ, and I thank you that I am now free in

deed, according to what you have shared with me in the Bible (Romans 6:22, Galatians 5:1, Romans 8:1, Romans 7:24, 8:1, John 8:36, I Corinthians 12:27). In the name of Jesus Christ, Amen.

LIST OF ACCURATE BOOKS on the OCCULT / DEMONIC SPIRITS for those who are CHRISTIANS and who sincerely want to know more to help themselves, and their family members

These books are available at a bookstore online at www.amazon.com . They MAY be available through other places online (on the internet).

Demonology Past and Present by **Kurt Koch** - [Available ALSO in German](#)

Occult ABC by Kurt Koch - [Available ALSO in German](#)

Other Books by Kurt Koch - [Available ALSO in German](#)

Demons in the World Today: A Study of Occultism in the Light of God's Word by Merril Unger

The Beautiful Side of Evil by J. Michaelson

Inside the New Age Nightmare: For the First Time Ever...a Former Top New Age Leader Takes You on a Dramatic Journey by Baer

Hidden Dangers of the Rainbow by Constance Cumbey

Die sanfte Verführung (Cumbey Constance)

Book Description: 1987. Die Autorin beschreibt in diesem Standardwerk Entstehung, Lehren, Ziele und okkulte Wurzeln der New-Age-Bewegung. Sie enthüllt beklemmende

Parallelen zurbiblischer Endzeitprophezeiungen.
Hardcover, guter Zustand, Verlag Schulte & Gerth,
Taschenbuch Neues Zeitalter (Geheimwissen), Religiöse
Zeitfragen S. 300,

A Planned Deception: The Staging of a New Age Messiah
(ISBN: 0935897003 / 0-935897-00-3) Cumbey, Constance
Pointe Publishers

The Adversary by Marc Bubeck

Overcoming the Adversary by Marc Bubeck

Destroying the Works of Witchcraft Through Fasting &
Prayer by Ruth Brown

Orthodoxy & Heresy: A Biblical Guide to Doctrinal
Discernment by Robert Bowman

Beyond Seduction: A Return to Biblical Christianity by D.
Hunt

Pilgrim's Progress by John Bunyan - The most widely
translated Christian book after the Bible. (Yes, an edition in
German, Dutch, French, Italian, Spanish, Portugues, and
Arabic have all been made). Note: Pilgrim's Progress by John
Bunyan is available for FREE online.

**The Christian in Complete Armour, or, A treatise of the
Saints** by Pastor (Rev.) William GURNALL - in One Volume
or in Three Volumes - available for FREE online
(the term "saints" used here simply means Christians).

قد فرغ من الصلاة والسلام

الحمد لله

الحمد لله رب العالمين

كتاب

اسماء اسفار العهد الجديد وعدد اصحابها

٦	•	•	•	١ تيموثاوس	٢٨	•	•	اصحابه	انجيل متى
٤	•	•	•	٢ تيموثاوس	١٦	•	•	"	انجيل مرقس
٢	•	•	•	٢٤ تيطس	٢٤	•	•	"	انجيل لوقا
١	•	•	•	٢١ فلپمون	٢١	•	•	"	انجيل يوحنا
١٣	•	•	•	٢٨ العبرانيين	٢٨	•	•	"	اعمال الرسل
٥	•	•	•	١٦ يعقوب	١٦	•	•	"	رومية
٥	•	•	•	١ بطرس	١٦	•	•	"	١ كورنثوس
٢	•	•	•	٢ بطرس	١٣	•	•	"	٢ كورنثوس
٥	•	•	•	١ يوحنا	٦	•	•	"	غلاطية
١	•	•	•	٢ يوحنا	٦	•	•	"	افسس
١	•	•	•	٢ يوحنا	٤	•	•	"	فيلبي
١	•	•	•	يهوذا	٤	•	•	"	كولوسي
٢٢	•	•	•	رويا يوحنا	٥	•	•	"	١ تسالونيكي
				وجميعها سبعة وعشرون سفرًا	٢	•	•	"	٢ تسالونيكي

انجيل متى

الاصحاح الاول

١. اكتاب ميلاد يسوع المسيح ابن داود ابن ابرهيم* ابرهيم ولد اسحق واسحق ولد يعقوب.
 ٢. ويعقوب ولد يهوذا واخوته. ٣. ويهوذا ولد فارص وزارح من ثامار. وفارص ولد حصرون.
 ٤. وحصرون ولد ارام. ٥. وارام ولد عميناداب. وعميناداب ولد نحشون. ونحشون ولد سلمون.
 ٦. وسلمون ولد يوعز من راحاب. ويوعز ولد عوييد من راعوث. وعوييد ولد يسي. ٧. وبسي ولد
 داود الملك. وداود الملك ولد سليمان من التي لاوريا. ٨. وسليمان ولد رحبعام. ورحبعام ولد
 ايبا. وايبا ولد آسا. ٩. وآسا ولد يهوشافاط. ويهوشافاط ولد يورام. ويورام ولد عزريا.
 ١٠. وعزريا ولد يوثام. ويوثام ولد احاز. واحاز ولد حزقيا. ١١. وحزقيا ولد منسي. ومنسي ولد آمون. وآمون
 ولد يوشيا. ١٢. ويوشيا ولد بكنيا واخوته عند سبي بابل. ١٣. وبعد سبي بابل يكنيا ولد شلتائيل.
 وشلتائيل ولد زربابل. ١٤. وزربابل ولد ابيهود. وابيهود ولد الياقيم. والياقيم ولد عازور.
 ١٥. وعازور ولد صادق. وسادوق ولد اخيم. واخيم ولد ابود. ١٦. وابود ولد اليعازر. واليعازر
 ولد مئان. ومئان ولد يعقوب. ١٧. ويعقوب ولد يوسف رجل مريم التي وُلِدَ منها يسوع الذي
 يدعى المسيح* ١٨. فجميع الاجيال من ابرهيم الى داود اربعة عشر جيلاً. ومن داود الى سبي بابل
 اربعة عشر جيلاً. ومن سبي بابل الى المسيح اربعة عشر جيلاً.

١٨. اما ولادة يسوع المسيح فكانت هكذا. لما كانت مريم امه مخطوبة ليوسف قبل ان يجتمعا
 ووجدت حبل من الروح القدس* ١٩. فيوسف رجلاً اذ كان باراً ولم يشأ ان يشرها اراد تخليتها
 سراً* ٢٠. ولكن فيما هو متفكر في هذه الامور اذا ملاك الرب قد ظهر له في حلم قائلاً يا يوسف
 ابن داود لا تخف ان تأخذ مريم امرأتك. لان الذي حبل به فيها هو من الروح القدس.
 ٢١. فستلد ابناً وتدعو اسمه يسوع. لانه يخلص شعبه من خطاياهم* ٢٢. وهذا كله كان لكي يتم ما قيل
 من الرب بالنبى القائل ٢٣. هوذا العذراء تحبل وتلد ابناً ويدعون اسمه عمانوئيل الذي تفسيره
 الله معنا

٢٤. فلما استيقظ يوسف من النوم فعل كما امره ملاك الرب واخذ امرأته* ٢٥. ولم يعرفها حتى
 ولدت ابنها البكر. ودعا اسمه يسوع

الاصحاح الثاني

١. ولما وُلِدَ يسوع في بيت لحم اليهودية في أيام هيرودس الملك اذا مجوس من المشرق قد

کتاب

پیمان تازه

خداوند وراننده ما

عیسی مسیح

که از لسان اصلی یونانی

بفارسی

ترجمه کرده

افضل الفضلا المسيحيه

هنری مارتن کشیس انگلیسی ایست

که در دار السلطنت لندن محروسه

باعانت مجمع مشهور به بیبل سوسیته

کرت سیم بدار الطباعة بنده کمترین رچارد واطس

انگلیسی مطبوع کردید

۱۸۳۷

مسیحیه

فهرست این کتاب مقدس

رسالهٔ دویم پولس بتسلنقیان 503	انجیل متی آغاز میکند در
رسالهٔ اول پولس بتیموثیوس 507	صحیفهٔ 1
رسالهٔ دویم پولس بتیموثیوس 516	انجیل مرقس 83
رسالهٔ پولس بتیتوس 522	انجیل لوقا 135
رسالهٔ پولس بفلیمون 526	انجیل یوحنا 221
رسالهٔ پولس بعبریان 528	کتاب اعمال حواریان 288
رسالهٔ عام یعقوب حواری 552	رسالهٔ پولس حواری باهل روم 371
رسالهٔ عام اول پطرس حواری 561	رسالهٔ پولس حواری باهل قرنٲس 405
رسالهٔ عام دویم پطرس حواری 570	رسالهٔ دویم پولس حواری باهل
رسالهٔ عام اول یوحناي حواری 576	قونٲس 437
رسالهٔ عام ثاني یوحناي حواری 585	رسالهٔ پولس حواری بکلٲیان 459
رسالهٔ عام سٲیم یوحناي حواری 586	رسالهٔ پولس حواری بافسسیان 470
رسالهٔ عام یہوداي حواری 587	رسالهٔ پولس حواری باهل فیلیپی 481
کتاب مکاشفات یوحناي الہي 590	رسالهٔ پولس حواری بقلسیان 489
	رسالهٔ اول پولس بتسلنقیان 496

LE
NOUVEAU TESTAMENT

DE
NOTRE SEIGNEUR JÉSUS-CHRIST

D'APRÈS LA VERSION REVUE

Par J. F. OSTERVOLD



PARIS
SOCIÉTÉ BIBLIQUE DE FRANCE
41, RUE LA BRUYÈRE

1872

One of the Reliable copies of the French New Testament - Une Bible fidele.

Available sometimes [and Free (gratis)] at www.archive.org

TABLE DES LIVRES

DU NOUVEAU TESTAMENT

	Nombre des chap.	Pages		Nombre des chap.	Pages.
Évangile selon saint Matthieu .	28	1	I ^{re} Épître aux Thessaloniens.	3	323
Évangile selon saint Marc . . .	16	52	I ^{re} Épître à Timothée	6	326
Évangile selon saint Luc	24	85	II ^e Épître à Timothée	4	332
Évangile selon saint Jean	21	139	Épître à Tite	3	336
Les Actes des Apôtres	23	179	Épître à Philémon	1	339
Épître de saint Paul aux Ro- mains	16	232	Épître aux Hébreux	13	340
I ^{re} Épître aux Corinthiens	16	255	Épître de saint Jacques	5	357
II ^e Épître aux Corinthiens	13	277	I ^{re} Épître de saint Pierre	5	362
Épître aux Galates	6	292	II ^e Épître de saint Pierre	3	369
Épître aux Éphésiens	6	300	I ^{re} Épître de saint Jean	5	373
Épître aux Philippiens	4	307	II ^e Épître de saint Jean	1	379
Épître aux Colossiens	4	313	III ^e Épître de saint Jean	1	380
I ^{re} Épître aux Thessaloniens.	5	318	Épître de saint Jude	1	381
			Apocalypse de saint Jean	22	383

Le signe ¶ indique la division du texte en paragraphes.

La Bible la plus fidele = Texte Recu - Grec Koine - d'Estienne (1550-51)

BOOKS OF THE NEW TESTAMENT.

Matthew	...	...	...	28
Mark	...	...	...	16
Luke	...	...	...	24
John	...	...	...	21
The Acts	...	...	...	28
Epistle to the Romans	...	...	...	16
I. Corinthians	...	...	...	16
II. Corinthians	...	...	...	13
Galatians	...	...	...	6
Ephesians	...	...	...	6
Philippians	...	...	...	4
Colossians	...	...	...	4
I. Thessalonians	...	...	...	5
II. Thessalonians	...	...	...	3
I. Timothy	...	...	...	6
II. Timothy	...	...	...	4
Titus	...	...	...	3
Philemon	...	...	...	1
Hebrews	...	...	...	13
Epistle of James	...	...	...	5
I. Peter	...	...	...	5
II. Peter	...	...	...	3
I. John	...	...	...	5
II. John	...	...	...	1
III. John	...	...	...	1
Jude	...	...	...	1
Revelation	...	...	...	22

新約全書目錄

章八十二計	書音福傳太馬
章六十計	書音福傳可馬
章四十二計	書音福傳加路
章一十二計	書音福傳翰約
章八十二計	傳行徒使
章六十計	書人馬羅達
章六十計	書前人多林哥達
章三十計	書後人多林哥達
章六計	書人太拉加達
章六計	書人所弗以達
章四計	書人比立腓達
章四計	書人西羅哥達
章五計	書前人迦尼羅撒帖達
章三計	書後人迦尼羅撒帖達
章六計	書前太摩提達
章四計	書後太摩提達
章三計	書多提達
章一計	書門立腓達
章三十計	書人來伯希達
章五計	書各雅
章五計	書前得彼
章三計	書後得彼
章五計	書一第翰約
章一計	書二第翰約
章一計	書三第翰約
章一計	書大猶
章二十二計	錄示默翰約

Chinese Simplified - Request to God

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亲爱的上帝, 谢谢这新约被发布了以便我们能学会更多关于您。

请帮助人民负责任对使这本电子书可利用。请帮助他们能快速地工作, 和使更加电子书可利用 请帮助他们有他们需要为了能继续工作为您的所有资源、金钱、力量和时间。

请帮助那些是队的一部分每天帮助他们。

请给他们力量继续和给每个他们精神理解为工作, 您要他们做。

请帮助每个他们没有恐惧和不记得, 您是回答祷告并且是负责一切的上帝。

我祈祷, 您会鼓励他们, 并且您保护他们, 并且工作& 部他们参与。

我祈祷, 您会保护他们免受能危害他们或减慢他们下来的精神力量或其它障碍。

请帮助我当我使用这新约使这编辑可利用并且的认为人民, 以便我能祈祷为他们和因此他们能继续帮助更多人民 我祈祷, 您会给我您的圣洁词(新约) 爱, 并且您会给我精神智慧和法眼认识您更多和了解我们是生存在的时期。

请帮助我会对付困难, 我与每天被面对。

God 阁下, 帮助我想要认识您更多和想要帮助其它基督徒在我的区域和在世界。

我祈祷, 您会给从事网站的电子书队和那些并且那些帮助他们您的智慧。

我祈祷, 您会帮助他们的家庭(和我家的) 各自的成员精神上不被欺骗, 但明白您和想要接受和跟随您用每个方式。 并且我要求您做这些事以耶稣的名义, 阿门,

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Chinese Traditional - Talking to the Lord of Heaven

親愛的上帝, 謝謝這新約被發布了以便我們能學會更多關於您。 請幫助人民負責任對使這本電子書可利用。請幫助他們能快速地工作, 和使更加電子的書可利用 請幫助他們有他們需要為了能繼續工作為您的所有資源、金錢、力量和時間。

請幫助那些是隊的一部分每天幫助他們。請給他們力量繼續和給每個他們精神理解為工作, 您要他們做。請幫助每個他們沒有恐懼和不記得, 您是回答禱告並且是負責一切的上帝。我祈禱, 您會鼓勵他們, 並且您保護他們, 並且工作& 部他們參與。 我祈禱, 您會保護他們免受能危害他們或減慢他們下來的精神力量或其它障礙。

請幫助我當我使用這新約使這編輯可利用並且的認為人民, 以便我能祈禱為他們和因此他們能繼續幫助更多人民 我祈禱, 您會給我您的聖潔詞(新約) 愛, 並且您會給我精神智慧和法眼認識您更多和瞭解我們是生存在的時期。請幫助我會對付困難, 我與每天被面對。

God 閣下, 幫助我想要認識您更多和想要幫助其它基督徒在我的區域和在世界。 我祈禱, 您會給從事網站的電子書隊和那些並且那些幫助他們您的智慧。

我祈禱, 您會幫助他們的家庭(和我家的) 各自的成員精神上不被欺騙, 但明白您和想要接受和跟隨您用每個方式。 並且我要求您做這些事以耶穌的名義, 阿門,

Chinese Traditional - Request to God

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親愛的上帝, 謝謝這新約被發布了以便我們能學會更多關於您。

請幫助人民負責任對使這本電子書可利用。請幫助他們能快速地工作, 和使更加電子的書可利用 請幫助他們有他們需要為了能繼續工作為您的所有資源、金錢、力量和時間。

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Japanese - Request to God

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親愛なる神、私達があなたについての詳細を学べるようにこの新約聖書が解放されたことありがとう。この電子本を使用できるようにさせる為に責任がある人々を助けなさい。それらを速く働ける助け電子本を使用できるようにさせなさい。それらがあなたのために働き続けられる必要とする資源すべて、お金、強さおよび時間があるのを助けなさい。

チームの部分であるそれらを助けなさいそれらを毎日助ける。それらにしてほしいことそれらのそれぞれに仕事のための精神的な理解を続け、与えるためにそれらに強さを与えなさい。それらのそれぞれが恐れを持たないのをそして祈りに答えるすべてを担当し、神であることを覚えなさいのを助けなさい。私によっては従事していることそれらを励ます、仕事及び大臣保護することそれらを、ことが祈り。

私によってはそれらに害を与えか、または遅らせることができる他の障害か精神的な力からそれらを保護することが祈る。私がそれら及び従ってことができるように、私がまたこの版を使用できるようにさせた人々について考えるのにこの新約聖書を使用するとき私を助けなさいそれらのために祈るより多くの人々を助け続けることができる。私によっては私にあなたの神聖な単語(新約聖書)の愛を与えること、そして祈るもっとよく知り、私達が生きている一定期間を理解するために私に精神的な知恵および大きい理解を与えることが。私が毎日と直面されること私が難しさを取扱う方法を知るのを助けなさい。

God 主は、私がもっとよく知り、私の区域のそして世界中の他のクリスチャンを助けたいと思いたいと思うのを助ける。私によってはウェブサイトに取り組むおよびそれらを与える電子それらをあなたの知恵助ける本のチームをおよびチームをことが祈る。私によっては家族(および私の家族)の個々のメンバーが精神的に欺かれないのを助ける言うことがわかり、あらゆる方法で受け入れ、続けたいと思うためにことが祈る。そして私はイエス・キリストの名でこれらの事を、アーメンするように頼む、

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Gebet zum Gott

Lieber Gott, Danke, daß dieses Evangelium oder dieses neue Testament freigegeben worden ist, damit wir in der LageSIND, mehr über Sie zu erlernen. Helfen Sie bitte den Leuten, die für das Zur Verfügung stellen dieses elektronischen Buches verantwortlich sind. Sie wissen, daß wem sie sind und SieSIND in der Lage, ihnen zu helfen.

Helfen Sie ihnen bitte, in der Lage zu SEIN, schnell zu arbeiten, und stellen Sie elektronischere Bücher zur Verfügung Helfen Sie ihnen bitte, alle Betriebsmittel, das Geld, die Stärke und die Zeit zu haben, die sie zwecks sein müssen für, Sie zu arbeiten zu halten.

Helfen Sie bitte denen, die ein Teil der Mannschaft sind, das ihnen auf einer täglichen Grundlage helfen. Geben Sie ihnen die Stärke bitte, um jedem von ihnen das geistige Verständnis für die Arbeit fortzusetzen und zu geben, daß Sie sie tun wünschen. Helfen Sie bitte jedem von ihnen, Furcht nicht zu haben und daran zu erinnern, daß Sie der Gott sind, der Gebet beantwortet und der verantwortlich für alles ist.

Ich bete, daß Sie sie anregen würden und daß Sie sie schützen und die Arbeit u. das Ministerium, daß sie innen engagiert werden. Ich bete, daß Sie sie vor den geistigen Kräften oder anderen Hindernissen schützen würden, die sie schädigen oder sie verlangsamten konnten.

Helfen Sie mir bitte, wenn ich dieses neue Testament benutze, um an die Leute auch zu denken, die diese Ausgabe zur Verfügung gestellt haben, damit ich für sie und also, sie beten kann kann fortfahren, mehr Leuten zu helfen.

Ich bete, daß Sie mir eine Liebe Ihres heiligen Wortes (das neue Testament) geben würden und daß Sie mir geistige Klugheit und Einsicht, um Sie besser zu kennen geben würden und den Zeitabschnitt zu verstehen, dem wir in leben. Helfen Sie mir bitte, zu können die Schwierigkeiten beschäftigen, daß ich mit jeden Tag konfrontiert werde.

Lord God, helfen mir Sie besser kennen und zu wünschen anderen Christen in meinem Bereich und um die Welt helfen wünschen. Ich bete, daß Sie die elektronische Buchmannschaft und -die geben würden, die ihnen Ihre Klugheit helfen. Ich bete, daß Sie den einzelnen Mitgliedern ihrer Familie (und meiner Familie) helfen würden nicht Angelegenheiten betrogen zu werden, aber, Sie zu verstehen und Sie in jeder Weise annehmen und folgen zu wünschen. Geben Sie uns Komfort auch und Anleitung in diesen Zeiten und ich bitten Sie, diese Sachen im Namen Jesus zu tun, amen,

Prayer to God

Dear God,

Thank you that this Gospel or this New Testament has been released so that we are able to learn more about you.

Please help the people responsible for making this Electronic book available. You know who they are and you are able to help them.

Please help them to be able to work fast, and make **more** Electronic books available

Please help them to have all the resources, the money, the strength and the time that they need in order to be able to keep working for You.

Please help those that are part of the team that help them on an everyday basis. Please give them the strength to continue and give each of them the spiritual understanding for the work that you want them to do.

Please help each of them to not have fear and to remember that you are the God who answers prayer and who is in charge of everything.

I pray that you would encourage them, and that you protect them, and the work & ministry that they are engaged in.

I pray that you would protect them from the Spiritual Forces or other obstacles that could harm them or slow them down.

Please help me when I use this New Testament to also think of the people who have made this edition available, so that I can pray for them and so they can continue to help more people.

I pray that you would give me a love of your Holy Word (the New Testament), and that you would give me spiritual wisdom and discernment to know you better and to understand the period of time that we are living in.

Please help me to know how to deal with the difficulties that I am confronted with every day. Lord God, Help me to want to know you Better and to want to help other Christians in my area and around the world.

I pray that you would give the Electronic book team and those who help them your wisdom.

I pray that you would help the individual members of their family (and my family) to not be spiritually deceived, but to understand you and to want to accept and follow you in every way.

Also give us comfort and guidance in these times and I ask you to do these things in the name of Jesus, Amen,

